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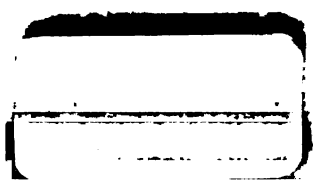
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Edward B. Walworth.

Theological Seminary.

Auburn 1848.

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NOTES:
CRITICAL, EXPLANATORY, AND PRACTICAL
ON
THE BOOK
OF THE
PROPHET ISAIAH;
WITH
5:7, 8.
A NEW TRANSLATION,
BY ALBERT BARNES.

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THE PROPHET ISAIAH.

CHAPTER XVII.

ANALYSIS.

THE prophecy which comprises vs. 1—11 of this chapter professes by its title to be against Damascus only. But it relates to the kingdom of Samaria and the Israelites no less than to Damascus. The reason is, that the kingdoms of Israel and Damascus and the Syrians were confederated against the kingdom of Judah. The design of the prophecy may have been to warn the kingdom of Israel of the approaching destruction of the city of Damascus, and to keep them in this way from forming an alliance with them against Judah. When it was delivered is unknown. Lowth supposes that it was immediately after the prophecies in the viiith, and viiith chapters in the reign of Ahaz, and this supposition is not improbable, though it is not quite certain. He also supposes that it was fulfilled when Damascus was taken captive by Tiglath-Pileser, and its inhabitants carried to Kir (2 Kings xvi. 9), and when he overran also a great part of the kingdom of Israel and carried its inhabitants captive to Assyria.

In regard to the *time* when it was uttered, there can be little doubt that it was when the alliance existed between Damascus and the kingdom of Ephraim, or Samaria, for on no other supposition can it be accounted for that the two kingdoms were united in the prophecy. See ver. 3. The scope or design of the prophecy is indicated in the close (ver 14). "This is the portion of them that spoil us, and the lot of them that rob us;" and one design at least was to give consolation to the kingdom of Judah by the assurance that the alliance between the Syrians and the kingdom of Israel was not to be dreaded, but that the kingdom of Judah would be safe. No alliance formed against them would be successful; no purpose to destroy them should be an object of dread.

The prophecy may be regarded as consisting of three parts. (i.) The prediction of the divine judgment against Damascus. Vs. 1, 2. (ii.) The prediction respecting Ephraim, the ally of Damascus, and its fulfillment. Vs. 3—11. (iii.) A prediction respecting the Assyrians, and the calamities that should come upon them as a nation, vs 12—14.

The kingdom of Syria or Damascus was overthrown in the fourth year of the reign of Ahaz. It is clear, therefore, that the prophecy was delivered before that time. And if so, its proper place in the collection of the prophecies of Isaiah would have been immediately after the viiith chapter. The reason why it is placed here, Lightfoot supposes to be, that in those chapters (vii. viii. ix.) the special design was to denounce judgment on the two kingdoms of Damascus and Ephraim; but that the design here was to connect the prediction of those judgments with the surrounding kingdoms, and to show how they would be affected by it. The prophecy is therefore placed amidst those which relate to foreign nations; or to kingdoms out of the land of Canaan.

Damascus was a celebrated city of Syria, and was long the capital of the kingdom of Damascus. It was a city in the time of Abraham, for the steward in his house, Eliezer, was said to be of Damascus. Gen. xv. 2. It is situated in a very fertile plain at the foot of Mount Libanus or Lebanon, and is surrounded by hills. It is bounded by a river which the ancients called *Chrysorrhoas*, as if it flowed with gold. This river was divided into several canals,

which were conducted to various parts of the city. It rose in the mountains of Libanus, and it is probable that the branches of that river were called Abana and Pharpar. 2 Kings v. 12. The Persian geographer says that the plain of Damascus is one of the four Paradises of the East, and it is now said that there is not in all Syria a more delightful place.

From the time of Abraham until the time of David the Scripture says nothing of Damascus. In his time it was subdued, and brought under his authority. Towards the end of the reign of Solomon the authority of the Jews was cast off by Rezin, and Damascus became again independent. Jeroboam, king of Israel, again conquered Damascus and brought Syria into subjection (2 Kings xiv. 25); but after his death the Syrians again established their independence. Rezin became king of Damascus, and entered into an alliance with Pekah, king of Israel, and unitedly they invaded Judah, and made great havoc in its territories. See Notes ch. vii. Comp. 2 Kings xvi. 5. Tiglath-Pileser, however, king of Assyria, came to the assistance of the king of Judah and took Damascus, and destroyed it, and killed Rezin, and carried the Syrians into captivity beyond the Euphrates. To this event, probably, Isaiah refers in the prophecy before us. He, however, did not foretell its utter and *perpetual* ruin as he did that of Babylon. Damascus again recovered from its calamities. Holofernes again took it. Judith ii. 27. It is spoken of as flourishing in the time of Ezekiel, xxvii. 2. The Romans took it in the time, and by the agency of Pompey the Great, about sixty years before Christ. It afterwards fell into the hands of the Arabians. It is now a city of considerable size and importance under the government of the Ottoman emperors, by whom it was taken A. D. 1517. See Calmet's Dictionary, Art. Damascus; and Vitringa on this chapter. See also Jones' Travels for a full description of the present state of Damascus. At present, it is a part of the Paschalic of Damascus, which extends to the southern extremity of the Dead Sea, and as far East as the Euphrates. It is under the control of Ibrahim, son of Mohammed Ali of Egypt.

The prophecy respecting Damascus occupies vs. 1—11 of the chapter. The general sense is, that Damascus and its allies should be greatly enfeebled and almost destroyed; destroyed so that few should be left. Its fulfillment is to be referred to the invasion of Damascus by Tiglath-Pileser and the Assyrians. The remainder of the chapter (vs. 12—14.) is a distinct prophecy. See Notes on ver. 12.

1 The burden of Damascus. Be- | being a city, and it shall be a ruinous
hold, Damascus is taken away from | heap.

c Jer. 49. 23, &c. Amos 1. 3-5. Zech. 9. 1, fulfilled.

d 2 Kings 16. 9.

NEW TRANSLATION.

VISION XI. CHAP. XVII. 1—11. *Damascus.*

1. Lo, Damascus is removed from being a city,
And is become a pile of ruins.

1. *The burden of Damascus.* The oracle indicating calamity, or destruction to Damascus. See Note ch. xiii. 1. ¶ *Damascus is taken away.* That is, it shall be destroyed. It was represented to the prophet in prophetic vision as destroyed. Note ch. i. 1. ¶ *And it shall be a ruinous heap.* A pile of ruins; its walls thrown down, and its houses reduced to ruins. See ch. xxxv. 2. It should be destroyed, and its inhabitants should be carried away. This took place under

2 The cities of Aroer *are* forsaken ;
they shall be for flocks which shall lie
down, and none ' shall make *them*
afraid.

a Jer. 7. 28.

3 The fortress also shall cease from
Ephraim, and the kingdom from Da-
mascus, and the remnant of Syria: they
shall be as the glory of the children of
Israel, saith the Lord of hosts.

New Translation.

2. Forsaken are the cities of Aroer ;
They shall be for flocks,
Which shall lie down and none shall make them afraid.
3. And the fortress shall cease from Ephraim,
And the kingdom from Damascus, and from the rest of Syria ;
And they shall be as the glory of the children of Israel,
Saith JEHOVAH of hosts.

the kings of Assyria, and particularly by Tiglath-Pileser. This was in the fourth year of Ahaz. 2 Kings xvi. 9.

2. *The cities of Aroer.* By *Aroer* here seems to be meant a tract or region of country pertaining to Damascus, in which were situated several cities. Grotius supposes that it was a tract of country in Syria which is called by Ptolemy *Aueira*, *Aüsęa*. Vitringa supposes that one part of Damascus is meant by this, as Damascus was divided by the river in the same manner that Babylon was. There were several cities of the name of *Aroer*. One was on the river Arnon in the land of Moab. Deut. ii. 36, iii. 12, Josh. xii. 3. Burckhardt found this city under the name of *Araayr*. There was another city of this name further north over against Rabbath-Ammon (Josh. xiii. 25). There was a third city of this name in the tribe of Judah. 1 Sam. xxx. 28. Here it signifies, probably, a region of country belonging to Syria. Of the city of *Araayr* which Burckhardt visited, nothing is now remarkable but its entire desolation. ¶ *Are forsaken.* Are desolate, and the inhabitants have fled. ¶ *They shall be for flocks, &c.* Utterly desolate. See Note ch. v. 17.

3. *The fortress.* The strong place of defence ; the fortified place. ¶ *Shall cease.* Shall come to an end ; shall cease to be, or shall come to an end, for so the word *שָׁבַת* *shabāth* is often used. Gen. viii. 22, Isa. xxiv. 8, Lam. v. 15. ¶ *From Ephraim.* The name given to the kingdom of Israel, or to the ten tribes, because Ephraim was the largest of the ten, and was a leading tribe in their counsels. Note ch. vii. 2. Ephraim, or the kingdom of Samaria, is here mentioned in connection with Damascus or Syria, because they were confederated together,

4. And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and *the* fatness of his flesh shall wax lean.

Joh. 10. 16.

A Jer. 51. 23.

5. And ^a it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

New Translation.

4. And it shall come to pass in that day,
That the glory of Jacob shall become thin,
And the fatness of his flesh shall be lean.
5. And it shall be as when one gathereth the standing harvest,
And his arm gathereth the grain,
And it shall be like the harvesting in the valley of Rephaim.

and because they would be involved in the same overthrow. ¶ *And the remnant of Syria.* That which is left of the kingdom of Syria after the capital Damascus shall be destroyed. The destruction shall extend through the whole kingdom. ¶ *They shall be.* That is, the Syrians shall be; its glory shall pass away. ¶ *As the glory of the children of Israel.* That is, as the glory, the defences, or the strongly fortified towns and fastnesses of the kingdom of Israel shall pass away or be destroyed, so shall it be with the kingdom of Damascus. As they are allied with each other, they shall fare alike; or, they shall both be destroyed. The Chaldee reads this, "And the dominion shall cease from Ephraim, and the kingdom from Damascus."

4. *The glory of Jacob.* Jacob is here used to denote the kingdom of Israel, or Samaria. The word *glory* here denotes dignity, power;—that on which they relied, and of which they boasted. ¶ *Shall be made thin.* Shall be attenuated, or diminished, as a body wastes away by disease, and becomes feeble. The prophet sets forth the calamities of Ephraim by two figures; the first is that of a *body* that becomes emaciated by sickness; the other that of the harvest when all the fruits are gathered except a few in the upper branches. Vs. 5, 6. ¶ *And the fatness of his flesh.* That which indicated his prosperity and strength. ¶ *Shall wax lean.* He shall become feeble, as a man does by wasting sickness. Chaldee, "The riches of his glory shall be removed."

5. *And it shall be, &c.* This is the other figure by which the prophet sets forth the calamities that were coming upon Ephraim—an image designed to denote the fact that the inhabitants and wealth of the land would be collected and removed, as the husbandman gathers

6 Yet gleanings-grapes shall be left in it, as the shaking of an olive-tree, outmost fruitful branches thereof, saith the Lord God of Israel.

two or three berries in the top of the uppermost bough, four or five in the 7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

Isaiah 7. 7.

NEW TRANSLATION.

6. Yet there shall be left gleanings like the shaking of the olive-tree,

Two or three berries in the top of the uppermost bough,

Four or five in the fruitful branches; . .

Saith JHMOVAH God of Israel.

7. In that day shall a man look to his Maker,

And his eyes shall have respect to the Holy One of Israel.

his harvest, and leaves only that which is inaccessible in the upper boughs of the tree, or the gleanings in the field. ¶ *As when the harvest-man gathering the corn.* The wheat, the barley, &c.; for so the word *corn*—now applied by us almost exclusively to maize—means in the Scriptures. The sense in this passage is plain. As the farmer cuts down and collects his grain and removes it from the harvest field, so the enemies of Ephraim would come and remove the people and their wealth to a distant land. This received a complete fulfillment when the ten tribes were removed by the Assyrians to a distant land. This was done by Tiglath-Pileser (2 Kings xv. 29), and by Salmaneser (2 Kings xvii. 6). ¶ *And he reapeth the ears with his arm.* As he collects the standing grain with one arm so that he can cut it with the sickle in the other hand. The word rendered “*reapeth*” *קָצַר* *qāṣār* means here to collect together as a reaper does the standing grain in his arm. The word rendered *ears* *אֵבֶלִים* *shib-b'lim* means here rather the spires or stalks of standing grain. ¶ *In the valley of Rephaim.* Rephaim was a valley near Jerusalem on the south-west. 2 Sam. xv. 18, xxiii. 13, 1 Chron. xi. 15. It seems to have been distinguished for its fertility, and is here used to denote a fertile region in general. The meaning is, they shall be cut down and removed, as the reaper cuts down and removes his crop.

6. *Yet gleanings-grapes, &c.* They shall not all be removed, or destroyed. A few shall be left, as a man who is gathering grapes or olives will leave a few that are inaccessible on the topmost boughs, or the farthest branches. Those would be usually the poorest, and so it may be implied that those who should be left in Israel would be among the more poor inhabitants of the land. ¶ *Two or three.* A very few—such as would be left in gathering grapes, or in endeavoring to shake

8 And he shall not look to the altars, respect *that* which his fingers have made, either the groves or the ³images.

³ or, sun images.

NEW TRANSLATION.

8. And he shall not look to the altars, the work of his hands,
Nor shall he have respect to that which his fingers have made ;
Neither the groves, nor the solar statues.

olives from a tree. ¶ *Four or five.* A very few that would remain on the farthest branches, and that could not be shaken off or reached.

7. *At that day.* In that time of general calamity that shall come upon Damascus and Ephraim. ¶ *Shall a man.* That is, every man, or the people in general. ¶ *Look to his Maker.* Instead of confiding in their strongly fortified places and their armies, they shall look for aid and protection to the God that made them, and who alone can help them. National afflictions and judgments often have the effect to turn the eyes of even a wicked and rebellious people to God. They feel their danger ; they are convinced of their guilt ; they see that no one but God can protect them ; and for a time they are willing, even by humiliation and fasting, to seek the divine protection. ¶ *His eyes shall have respect, &c.* He shall look up to, or regard. ¶ *The Holy One of Israel.* The God of Israel ; the true God. As the Syrians were allied with the kingdom of Samaria or Ephraim, they were, of course, acquainted with the true God, and in some sense acknowledged him. In these times of impending calamity they would be led to seek him, and implore his aid and protection. There is no reason to believe, however, that they would turn permanently to him, or become his true worshippers.

8. *And he shall not look to the altars.* That is, the altars of the gods which the Syrians worshipped, and the altars of the false gods which had been erected in the land of Israel or Samaria by its wicked kings, and particularly by Ahaz. Ahaz is particularly said to have fancied an altar which he saw at Damascus when on a visit to Tiglath-Pileser, and to have ordered Urijah the priest to construct one like it in Samaria, on which he subsequently offered sacrifice. 2 Kings xvi. 10—13. It is well known, also, that the kings of Israel and Judah often forsook the true God and reared altars to false gods in the high places, and the groves of the land. See 2 Kings xxi. 3, 4, 5. The Ephraimites were particularly guilty in this respect. Hos. viii. 2. “Because Ephraim has made many altars to sin, altars shall be unto

9 In that day shall his strong cities | of the children of Israel: and there
be as a forsaken bough, and an upper- | shall be desolation.
most branch, which they left, because

NEW TRANSLATION.

9. In that day shall his strong cities be as the remains of a forest,
And an uppermost branch,
Which they forsook [as if] on account of the children of Israel ;
And there shall be desolation.

him to sin." ¶ *Which his fingers have made.* Perhaps indicating that the idols which they worshipped had been constructed with special art and skill. See ch. ii. 8. ¶ *Either the groves.* The altars of idols were usually erected in groves, and idols were worshipped there before temples were raised. See Ex. xxxiv. 13, Deut. vii. 5, xii. 3, Judges iii. 7, 1 Kings xiv. 23, xviii. 19, 2 Chron. xxxiii. 3. ¶ *Or the images.* Marg. *Sun images.* חַמְמַנִּים *hämmanîm*. This word is used to denote images, or idols in general, in Lev. xxvi. 30, 2 Chron. xxiv. 4. But it is supposed to denote properly images or idols erected to the sun and to be derived from חַמָּה *hämma*, the sun. Thus the word is used in Job xxx. 28, Isa. xxiv. 23, xxx. 26, Cant. vi. 10. The sun was undoubtedly worshipped by the ancient idolaters, and altars or images would be erected to it.

9. *His strong cities.* The cities of the united kingdoms of Damascus and Samaria. ¶ *Be as a forsaken bough.* There has been a great deal of difficulty in the interpretation of this passage. Lowth says, "No one has ever been able to make any tolerable sense of these words ;" and proposes himself the translation,

In that day shall his strongly fenced cities become
Like the desertion of the Hivites and the Amorites ;

following in this the translation of the LXX, but doing violence, without authority, to the Hebrew text. Rosenmüller translates it, "as the remnant of a grove when the thicket is cut down, and when few trees are left." The word rendered "bough" חֲרֹשֶׁת *hhorësh* means properly a thicket, or thick foliage, a wood that is entangled, or intricate (1 Sam. xxiii. 15, 16, 18, 2 Chron. xxvii. 4) ; and probably this is the idea here. The phrase may be rendered 'as the *leavings*, or *residue* of a grove, or copse, or entangled wood ;' and the idea is, that as a few trees might be left when the axeman cuts down the grove, so a

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

p Jer. 17. 13.

NEW TRANSLATION.

10. Because thou hast forgotten the God of thy salvation,
And hast not been mindful of the rock of thy strength,
Therefore shalt thou plant beautiful plants,
And set shoots from a foreign soil.

few inferior and smaller towns should be left in the desolation that should come upon Damascus. ¶ *And an uppermost branch.* Ver. 6. As a few berries are left in the topmost branch of the olive, or the vine, so shall a few cities or people be left in the general desolation. ¶ *Which they left.* Which are left, or which the invaders would leave. ¶ *Because of the children of Israel.* Literally, 'from the face, i. e. before the children of Israel.' Lowth supposes that it refers to the Amorites, who left their land before the Israelites, or gave up their land for them. Vitringa renders it, "on account of the children of Israel;" and supposes that it means that a few cities were spared by the purpose of God in the invasion by Tiglath-Pileser, to be a residence of the Israelites that should remain; or that for some reason which is not known the Assyrians chose to spare a few towns, and not wholly to destroy the country. The *general* idea is plain, that a few towns would be left, and that it would be *before* the children of Israel, or in their presence, or in order that they might continue to dwell in them. Jerome interprets the whole as referring to the time when the land of Judea was forsaken on the invasion of the Romans. ¶ *And there shall be desolation.* The land shall be desolated except the few cities and towns that shall be left, like the gleanings of the olive tree.

10. *Because thou, &c.* Because the Israelites, or the ten tribes had done it. This verse states the *reasons* why these calamities had come upon them. ¶ *The God of thy salvation.* The God in whom alone was salvation; or who alone could protect thee. Comp. Micah vii. 7, Hos. ii. 15. ¶ *The Rock of thy strength.* God. A Rock of strength is a strongly fortified place; or a rock which an enemy could not successfully assail. High rocks would be selected as a place of refuge from an invading foe. In allusion to this, God is often called *a rock*, and a strong tower. Deut. xxxii. 4, 15, 18, 30, 31, 37,

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; *but the harvest shall be a heap in the day of grief and of desperate sorrow.*

r Jer. 5. 31.

or, removed in the day of inheritance, and there shall be daily sorrow.

NEW TRANSLATION.

11. In the day thou shalt make thy plants to grow,
And in the morning shalt thou make thy seed to flourish;
But the harvest shall be an heap in the day of [expected] possession,
And shall be incurable sorrow.

1 Sam. ii. 2, 2 Sam. xxii. 2, 3, 32, Ps. xviii. 31, 46, xix. 14, xxviii. 1, xxx. 1, 2, &c. ¶ *Shalt thou plant pleasant plants.* Plants that are fitted to produce pleasure, or delight; that is, you shall cultivate your fields, and set them out with choice vines and plants in hope of a future harvest, but you shall be disappointed. ¶ *And shall set it with strange slips.* The word *slips* means the *cuttings* of the vine that are set in the ground to grow; or the shoot or sucker that is taken off and set out, or put in the earth to take root and grow, as is often done by farmers and gardeners. The word '*strange*' here means *foreign*, those which are procured from a distance, and which are therefore esteemed valuable; plants selected with care. This does not mean, as Lowth supposes, strange and idolatrous worship and the vicious practices connected with it; but it means that though they should be at great pains and expense in cultivating their land, and should set out choice vines, yet the enemy would come in and spread desolation all through it.

11. *In the day, &c.* Thou shalt cultivate it assiduously and constantly. Thou shalt be at special pains that it may be watered, and pruned in order that it may produce abundantly. ¶ *And in the morning.* With early care and attention—denoting the pains that would be bestowed on the young plant. ¶ *The harvest shall be a heap.* The margin reads this, "the harvest shall be removed in the day of inheritance," &c., rendering it as if the word נֶדַח *nedh*—usually meaning a heap, as of fruit—were derived from נָדַח *nūdh* to shake, move, wander—or as if it were to be removed. Probably the translation in the text is correct; and the sense is, 'When from the plant which was so beautiful and valuable, and which you cherished with so much care, you expected to obtain a rich harvest, you had only sorrow and inexpressible disappointment.' The figure used here is sup-

12 Wo to the⁷ multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

⁷ or, noise.

⁹ or, many.

NEW TRANSLATION.

VISION XII. CHAP. XVII. 12—14. *Destruction of Sennacherib.*

12. Ah! a multitude of many nations!
Like the raging of the sea do they rage!
And a sound of people!
Like the roaring of mighty waters do they roar!

posed by Rosenmüller to be that of Hendiadys—*ἐν διὰ δύοιν*—by which the phrases “shall be an heap,” and “desperate sorrow,” are to be taken together, meaning “the heap of the harvest shall be inexpressible sorrow.” ¶ *In the day of grief.* The word rendered grief here נֶחֱלֶה *nāhh lā* means properly *inheritance, heirship, possession*, and should have been so rendered here. It means that in the day when they *hoped* to possess the result of their planting, or in the time of the usual harvest, they should obtain only grief and disappointment. ¶ *And desperate sorrow.* Deep disappointment; sorrow which admitted no alleviation. The word rendered “desperate,” אָנֹשׁ *anūsh*, denotes that which is *weak, mortal, incurable*. Job xxxiv. 6, Jer. xxx. 12, 15, xvii. 16. The sense here is, that there would be grievous disappointment, and that there would be no remedy for it; and the idea of the whole is, that calamities were coming upon the nation which would blast all their hopes, and destroy all their prospects. The prophecy was fulfilled in the invasion by Tiglath-Pileser, and the army of the Assyrians.

Verse 12 commences a new prophecy which has no connection with that which precedes it; and which in itself gives no certain indication of the time when it was uttered, or of the people to which it relates. It is a broken and detached piece—though beautiful in itself, and is evidently the description of some army rushing to conquest, and confident of success, but which was to be overtaken with sudden calamity and distress. The entire description is applicable to the invasion of the land of Judah by the army of Sennacherib, and his overthrow by the angel of JEHOVAH. And the description is *so* applicable to that event, that by the common consent of interpreters it has been regarded as referring to it. See Notes on ch. x. But when it was spoken, or why it was placed here, is unknown. It may be added that

13 The nations shall rush like the rushing of many waters: but 'God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like ² a rolling thing before the whirlwind.

1 Ps. 9. 5.

2 or, *thisle-down*.

New Translation.

13. Like the roaring of many waters do the nations roar;
But He shall rebuke them, and they shall flee far away;
And they shall be driven like the chaff of the mountains before the wind,
And like the thistle-down before the whirlwind.

many commentators, and among the rest Gesenius, have supposed that the following chapter is a part of this prophecy. The general sense of the prophecy is, that numerous hostile nations would overrun Palestine, but that JEHOVAH would destroy them all.

12. *Wo to the multitude, &c.* The word "wo" וֹי *hō* may be either an interjection simply directing the attention to them, or it may be a word indicating approaching calamity and judgment. See Note ch. v. 6. Gesenius supposes that it is rather the language of compassion on account of the evil which they threatened to bring upon the people of God, like 1 Kings xiii. 30, "Ah! wo my brother!" ¶ *The multitude of many people.* Or, the tumult of many nations—a description of the noise attending an invading army made up of many people, or of many nations mingled together, such as was that of Sennacherib. ¶ *Which make a noise, &c.* This is a beautiful description of a vast army, and of the noise—the shouting, the tumult, the din, which attends its march. The same comparison occurs in Jer. vi. 23, Ps. lxxv. 7. See Ezek. xliii. 2, Rev. i. 15, xiv. 2, xix. 6. ¶ *And to the rushing of nations.* The rushing of mighty armies to conquest.

13. *God shall rebuke them.* The word *God* is not here in the original, but it is evidently to be supplied. The word *rebuke* means that he would disarrange their plans, prevent their success, and defeat their purposes. It shows the great power of God, that he can thus by a *rebuke*—a word—arrest mighty nations, and discomfit them when they are tumultuously hastening onward in the confidence of victory. This discomfiture refers probably to the overthrow of Sennacherib and his army by the pestilence. 2 Kings xix. 35. See Notes ch. xxxvii. 36. ¶ *And they shall flee far off.* The whole army of Sennacherib was not destroyed, but a part with himself returned to Assyria. 2 Kings

14 And, behold, at evening-tide | not. This is the portion of them • that
trouble; and before the morning he is | spoil us, and the lot of them that
• Jer. 2. 2. | rob us.

New Translation.

14. At the time of evening, lo! terror!
Before the morning, he is no more!
This is the portion of those that plunder us;
And the lot of those that rob us.

xix. 36. ¶ *And shall be chased as the chaff, &c.* Denoting the ease with which God would do it; and the certain and entire discomfiture of the army. The figure is one that is very striking in describing an army that is routed and that flies in disorder. Comp. Job xxi. 18, Ps. i. 4, xxxv. 5, Isa. xxix. 5, Hos. xiii. 3. ¶ *And like a rolling thing.* Margin. *Thistle-down.* It means literally any thing that *rolls*; גָּלְגַּל *gālgāl* from גָּלַל *gālāl* to roll. It is applied to chaff, or stubble, or any thing that is driven about by a whirlwind. Ps. lxxxiii. 14.

14. *At evening-tide trouble.* In the time of evening—that is, in the night. ¶ *Before the morning he is not.* That is, he is destroyed. This is strikingly descriptive of the destruction of the army of Sennacherib on that fatal night when the angel of the Lord slew 185,000 men. See Note on ch. xxxvii. 36. ¶ *This is the portion.* The lot; the destiny. ¶ *Of them that spoil us.* Of our enemies; of those who would plunder us. This is a *general* declaration in regard to the enemies of the Jewish people. This is the lot, the end, the destiny of all who attempt to destroy them. That is, the people of God shall be safe whoever shall rise up against them; and whatever may be the number, or the power of their foes, they shall be overthrown.

CHAPTER XVIII.

ANALYSIS.

"THE XVIIIth chapter of Isaiah," says Bishop Horsley, "is one of the most obscure passages of the ancient prophets. It has been considered as such by the whole succession of interpreters from Jerome to Bishop Lowth." "The object of it," says Bishop Lowth; "the end and design of it; the people to whom it is addressed; the history to which it belongs; the person who sends the messengers; and the nation to whom they are sent, are all obscure and doubtful. Much of the obscurity lies in the highly figurative cast of the language; and in the ambiguity of some of the principal words, arising from the great variety of the senses often comprehended under the primary meaning of a single root."

Lowth supposes that Egypt is the country referred to; and that the prophecy was delivered before the return of Sennacherib's expedition to Egypt; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of the destruction of their great and powerful enemy. Taylor, the Editor of Calmet's Dictionary, supposes that it relates to a people lying in southern, or upper Egypt, or the country above the cataracts of the Nile, i. e. Nubia; and that the people to whom the message is sent are those who were situated north on the river Nile, where the various streams which go to form the Nile become a single stream or river; and that the people to whom the message is sent, as a people "scattered and peeled," or as he renders it, "a people contracted and deprived," i. e. in their persons, is descriptive of the Pigmies as they are described by Homer, Strabo, and others. See this muller says of this prophecy, that "it is involved in so many, and so great difficulties view drawn out in the *FRAGMENTS* appended to Calmet's Dic. No. cccxxii. Rosen- that on account of unusual expressions and figurative sentences, and the history of those times is so little known to us, that it is impossible to explain, and unfold it. We seem to be reading mere *enigmas*, in explaining which, although many learned interpreters have taken great pains, yet scarcely two can be found who agree." Gesenius connects it with the closing verse of the previous chapter; and so does also Vittinga. Gesenius supposes that it refers to a nation in distant Ethiopia in alliance with Israel. To this, says he, and to all the nations of the earth, the prophet addresses himself in order to draw their attention to the sudden overthrow which God would bring upon the enemy, after he has quietly looked upon their violence for a long time. According to this view, the prophecy belongs to the period immediately preceding the 14th year of Hezekiah, when the Assyrian armies had already overrun, or were about to overrun Palestine on their way to Egypt, and the prophet confidently predicts their destruction. At this time, he remarks, Tirhakah, king of Ethiopia, with a part of Egypt, had armed himself against the Assyrians; for which purpose he had probably entered into an alliance with the Hebrews. To this friend and ally of Israel, the prophet gives the assurance that God was about to destroy completely the common enemy, the Assyrian. By some, the land here referred to has been supposed to be Egypt; by others Ethiopia in Africa; by others Judea; by others the Roman empire; and others have supposed that it refers to the destruction of Gog and Magog in the times of the Messiah. Vittinga supposes that the prophecy must be referred either to the Egyptians or the Assyrians, and as there is no account, he says, of any calamity coming upon the Egyptians like that which is described in ver. 4—6, and as that description is applicable to the destruction of the Assyrians under Sennacherib, he regards it as referring to him. Calvin says that many have supposed that the Troglodytes of upper Egypt are meant here, but that this is improbable, as they were not known to have formed any alliances with other nations. He supposes that some nation is referred to here in the vicinity of Egypt and Ethiopia, but what people he does not even conjecture. Amidst this obscurity and diversity of opinion, it may seem rash to hazard a conjecture in regard to the situation of the nation who sent the messengers, and the nation to whom they were sent. And it is obviously improper to hazard such a conjecture without a careful examination of the phrases and words which occur in the prophecy. When that is

done; when the characteristics of the nation have been fully determined, then perhaps we may be able to arrive at some satisfactory conclusion in regard to this very difficult portion of the Bible. The prophecy consists of the following parts: (1.) The prophet addresses himself to the nation here described as a "land shadowing with wings," and as sending ambassadors, in a manner designed to call their attention to the great events soon to occur. Vs. 1-2. (2.) He addresses all the nations, calling upon them also to attend to the same subject. Ver. 3. (3.) He says that God had revealed to him, that destruction should come upon the enemies here referred to, and that the immense host should be left to the beasts of the earth, and to the fowls of the mountains. Vs. 4-6. (4.) The consequence, he says, of such events would be, that a present would be brought to JEHOVAH from the distant nation "scattered and peeled," and whose land the rivers had spoiled. Ver. 7.

1 Wo to the land shadowing with wings which is beyond the rivers ϵ of
ch. 20. 3-5. Ezek. 30. 4-9. Zeph. 2. 12. Ethiopia:

NEW TRANSLATION.

VISION XIII. CHAP. XVIII. *Nubia, or Ethiopia.*

1. Ho! land of rustling wings!
 Which borders on the rivers of Cush;

1. *Wo to the land* (וֹרִי). This word, as has been already remarked (Note ch. xvii. 12), may be a mere interjection or salutation, and would be appropriately rendered by "Ho!" Or it may be a word denouncing judgment, or wrath, as it is often used in this prophecy. Note ch. v. 8. ¶ *Shadowing with wings.* צִלְצָל כֶּנָּפַיִם *tziltzāl kenâphâim*. This is one of the most difficult expressions in the whole chapter; and one to which as yet, probably, no satisfactory meaning has been applied. The LXX render it, Ὀυαὶ γὰρ πτερυγῶν *ouai gar pterygōn*. *Ah! wings of the land of ships.* The Chaldee, "Wo to the land to which they come in ships from a distant country, and whose sails are spread out as an eagle which flies upon its wings," &c. Grotius renders it, "the land whose extreme parts are shaded by mountains." The word rendered "shadowed," צִלְצָל *tziltzāl*, occurs only in this place, and in Job xli. 7, where it is translated *fish-spears*—a spear used in taking fish—but as we know nothing of the *form* of it, that place throws no light on the meaning of the word here. The word is derived evidently from צָלַל *tzālāl*, which has three significations. 1. To be shady, dark, obscure, and hence its derivatives are applied to any thing that is shady, or obscure; any thing that *makes* a shade, or shadow,—particularly *shady trees*, Job xl. 21, 22;—the shades of night, Cant. ii. 17, iv. 6; or *any shadow*, or shade, however caused; that is, any thing that produces obscurity, or darkness—as a tree, a rock, a wing, a night, &c. 2. It means to *tingle*, spoken of the ears (1 Sam. iii. 11, 2 Kings xxi. 13); to *quiver*, spoken of the

lips (Hab. iii. 16); and hence its derivatives are applied to any thing that makes a sound by *tinkling*—an instrument of music; a cymbal made of two pieces of metal that are struck together. 2 Sam. vi. 5, Ps. cl. 5, Neh. xii. 27, 1 Chron. xv. 16, xvi. 42, xxv. 6, 2 Chron. v. 12. 3. It means, *to sink*. Ex. xv. 10. From the sense of making a *shade*, a derivative of the verb שָׁלַט *tsalátsal*—the same as used here except the points—it is applied to locusts, because they appear in such swarms as to obscure the rays of the sun, and produce an extended shade or shadow over a land as a cloud does; or because they make a rustling with their wings. The word here used, therefore, may mean either *shaded*, or *rustling*, *rattling* in the manner of a cymbal, or other tinkling instrument. It may be added that the word *may* mean a *double shade*, being a doubling of the word שָׁלַט *tsel* a shade or shadow, and it has been supposed by some to apply to Ethiopia as lying between the tropics, having a *double shadow*; that is, so that the shadow of objects is cast one half of the year on the north side, and the other half on the south. The word *wings* is applied in the Scriptures to the following things, viz. (1.) The wings of a fowl. This is the literal, and common signification. (2.) The skirts, borders, or lower parts of a garment—from the resemblance to wings. 1 Sam. xxiv. 5, 11, Num. xv. 38, Zech. viii. 18. Also a bed covering. Deut. xxxiii. 1. (3.) The extremities or borders of a country—the end, or boundary of a country or of the world. Isa. xxiv. 16, Job xxxvii. 3, Eze. xvii. 3, 7. (4.) The *wing* or extremity of an army—as we use the word *wing*. Dan. ix. 27, Isa. viii. 8, Jer. xlviii. 40. (5.) The wings—i. e. the expanding rays of the morning—because the light *expands* or *spreads out*. Ps. cxxxix. 9, Mal. iv. 2. (6.) The *wind*—from its rapid motion. Hos. iv. 19, Ps. xviii. 10, 21, civ. 3. (7.) The battlement or pinnacle of the temple. Dan. ix. 27. Comp. Matth. iv. 5. (8.) *Protection*—as wings are a protection to young birds in their nest. See Matth. xxiii. 37, Ps. xci. 4, xviii. 8, xxxvi. 7, lxi. 4, xci. 4. It has been proposed by some to apply this description to *ships*, or the sails of vessels, as if a land was designated which was covered with *sails*, or the *wings* of vessels. So the LXX, and the Chaldee. But there is no instance in which the word *wings* is so applied in the Scriptures.

The expression here used *may* therefore be applied to many things; and it is not easy to determine its signification. The *general* idea is, that of *something* that abounds in the land that is stretched out or expanded, and that, as it were, *covers* it, and so abounds as to make a

shade or shadow every where. And it may be applied, (1) to a nation that abounds with birds or fowls, so that they might be said to shade the land ; or (2) to a nation abounding with locusts, shading the land or making a rustling noise ; or (3) to a nation furnishing protection—or stretching out its wings, as it were, for the defence of a feeble people. So Vitringa interprets this place, and supposes that it refers, to Egypt, as being the nation where the Hebrews sought protection. Or (4) to a country or people that is shaded with trees, mountains, or hills. So Grotius supposes it means here, and thinks that it refers to Ethiopia, as being bounded by high hills or mountains. (5) It *may* mean a people distinguished for navigation—abounding in *sails* of vessels—as if they were every where spread out like wings. So the LXX and the Chaldee understand this ; and the interpretation has some plausibility from the fact that light vessels are immediately mentioned. (6) The Editor of Calmet's Dictionary supposes that it refers to the *winged Cnephim* which are sculptured over the temple gates in upper Egypt. They are emblematic representatives of the god *Cneph* to which the temples are dedicated, and abound in upper Egypt. The symbol of the *wings* is supposed to denote the *protection* which the god extended over the land. (7) Gesenius (Commentary on Isaiah) renders it, "land rustling with wings," and supposes that the word rendered "shadowing" denotes the *rustling* sound that is made by the clangor of weapons of war, and that it refers to armies. Amidst this variety of interpretation, it is perhaps not possible to determine the meaning of the phrase. It has no parallel expression to illustrate it ; and its meaning must be left to conjecture. Almost any one of the above significations will suit the connection ; and it is not very material which is chosen. The one that, perhaps, best suits the connection is that of the LXX and the Chaldee, which refers it to the multitude of ships that expand their sails, and as it were cover the whole nation with a shade. ¶ *Which is beyond.* מֵעֵבֶר *mē'ebhēr*. This does not of necessity mean *beyond*, though that is its usual signification. It properly means *from the passing, the passages, the crossing over*, of a river ; and may be rendered *beyond*, or what is on the other side ; or over against. It sometimes means on this side, as if used by one living on the other side. 1 Kings iv. 24, Deut. iv. 49, Josh. xiii. 27, in which places it has not the sense of *beyond*, but means either on this side, or lying alongside. The sense here is, probably, that this country was situated *not far* from the rivers of Cush—*probably*

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation³ scattered and

³ or, out spread and polished.

peeled, to a people terrible from their beginning hitherto: a nation¹ meted out and trodden down, whose land the rivers² have spoiled!

¹ of fine line, and grinding under foot, or, that match out and treadeth down. ² or, despoils.

New Translation.

2. Which sendeth ambassadors by the sea;
And in vessels of papyrus on the face of the waters.
Return, ye light messengers,
To the nation extended and fierce,
To the people terrible from the first and hitherto,
To a nation extending its limits—a victorious people;—
Whose land is washed away by rivers.

beyond them, but still it is implied that they were not *far* beyond them, but were rather at their passings over, or crossing-places; that is, near them. ¶ *The rivers of Ethiopia.* Heb. Rivers of Cush. On the meaning of the word *Cush*, see Note ch. xi. 11. It is sometimes applicable to Ethiopia or Nubia—that is, the portion of Egypt above the cataracts of the Nile. Comp. Jer. xiii. 23. “Can the Ethiopian—the *Cushite*—change his skin?” See also Ezek. xxix. 10. This word does not determine with certainty the country to which reference is made—for the country of Cush *may* mean that east of the Euphrates, or southern Arabia, or southern Egypt. Egypt and Cush are connected sometimes. Isa. xx. 3, 2 Kings xix. 9, Ps. lxxviii. 31, Isa. xliii. 3, Nah. iii. 9. Comp. Dan. xi. 43. The *probability* from the use of this word is, that some part of upper Egypt is intended. Ethiopia in part lies *beyond* the most considerable of the streams that make up the river Nile—as the Astaboras and other branches of the Nile.

2. *That sendeth ambassadors.* That is *accustomed* to send messengers. What was the design of their thus sending ambassadors does not appear. The prophet simply intimates the fact; a fact by which they were known—perhaps for purposes of commerce, or to acknowledge their dependence, or to seek protection. Bochart renders the word *ambassadors* by *images*, and supposes that it denotes an image of the god Osiris made of the papyrus; but there does not seem to be any reason for this opinion. The word צִיר *tzir*, *may* mean an idol or image, as in Isa. xlv. 16, Ps. xlix. 15. But it usually denotes ambassadors, or messengers, Josh. ix. 4, Prov. xxv. 13, xiii. 17, Jer. xlix. 14, Obad. i., Isa. lvii. 9. ¶ *By the sea.* What sea

is here meant cannot be accurately determined. The word *sea*, —**בַּיָּם**—is applied to various collections of water, and may be used in reference to a sea, a lake, a pond, and even a large river. It is often applied to the Mediterranean—and where the phrase *great sea* occurs it denotes that. Num. xxxiv. 6, 7, Deut. xi. 24. It is applied to the lake of Gennesareth or the sea of Galilee, Num. xxxiv. 11; to the Salt Sea, Gen. xiv. 3; to the Red Sea often, Ex. xiii. 10, Num. xiv. 25, xxi. 4, xxxiii. 10, &c. &c. It is also applied to a *large river*, as e. g. the *Nile*, Isa. xix. 5, Neh. iii. 8; and to the Euphrates, Jer. li. 36. So far as this *word* is concerned, therefore, it may denote either the Mediterranean, the Red Sea, the Nile, or the Euphrates. If the country spoken of is Upper Egypt or Nubia, then we are naturally led to suppose that the prophet refers either to the Nile or the Red Sea. ¶ *Even in vessels of bulrushes.* The word rendered *bulrushes* **אֲרָבָה גֹמֶמֶת**, is derived from the verb **אָרַב גָּמַד**, to swallow, sip, drink; and is given to a reed or bulrush, from its imbibing water. It is applied in the Scriptures to the Egyptian *papyrus*—a plant which grew on the banks of the Nile, and from which we have derived our word *paper*. “This plant,” says Taylor, (Heb. Cou.) “grew in moist places near the Nile, and was four or five yards in height. Under the bark it consisted wholly of thin skins, which being separated and spread out were applied to various uses. Of these they made boxes and chests, and even boats, smearing them over with pitch.” These *laminae* or skins also served the purpose of paper, and were used instead of parchment, or plates of lead and copper, for writing on. The word is translated *bulrushes* in Ex. ii. 3, where the little ark is described in which Moses was laid near the Nile; the *rush* in Job viii. 11; and *rushes*, Isa. xxxv. 7. It does not elsewhere occur. That the ancients were in the practice of making light boats or vessels from the papyrus is well known. Thus *Theophrastus* in the *History of Plants*, 4, 9, says that “the papyrus is useful for many things. For from this they make vessels,” or ships, **πλοῖα**. Thus *Pliny*, 13, 11, s. 22, says, *ex ipso quidem papyro navigia texunt*—‘from the papyrus they weave vessels.’ Again 6, 56, s. 57. “Even now,” says he, “in the Britannic ocean useful vessels are made of bark; on the Nile from the papyrus, and from reeds and rushes.” So *Lucan*, *Pharsa*, 4, 36. “At Memphis boats are made of the papyrus.” In our own country, also, it will be remembered, the native Indians were accustomed to make canoes or vessels of the bark of the birch,

with which they often adventured on even dangerous navigation. The circumstance here mentioned of the *אֲרִי גֹמְמֵה*, the papyrus, seems to fix the scene of this prophecy to the region of the Nile. This reed grew nowhere else; and it is natural therefore to suppose that some nation living near the Nile is intended. Taylor, the Editor of Calmet, has shown that the inhabitants of the upper regions of the Nile were accustomed to form floats of hollow earthen vessels, and to weave them together with rushes, and thus to convey them to lower Egypt to market. He supposes that by "vessels of bulrushes," or rush floats, are meant such vessels. For a full description of the floats made in upper Egypt with *jars*, see Pococke's Travels, Vol. 1. p. 84, Ed. London 1743. Mr. Bruce in his Travels mentions vessels made of the papyrus in Abyssinia. ¶ *Upon the waters.* The waters of the Nile, or the Red Sea. ¶ *Saying.* This word is not in the Hebrew, and the introduction of it by the translators gives a peculiar, and probably an incorrect sense to the whole passage. As it stands here, it would seem to be the language of the inhabitants of the land who sent the ambassadors, usually saying to their messengers to go to a distant nation; and this introduces an inquiry into the characteristics of the nation to whom the ambassadors are sent, as if it were a different people from those who are mentioned in ver. 1. But probably the words which follow are to be regarded as the words of the prophet, or of God (ver. 4), giving commandment to those messengers to return to those who sent them, and deliver the message which follows: 'You send messengers to distant nations. You send them in ships upon the rivers. Return, says God, to the land which sent you forth—to the people scattered and peeled, and announce to them the will of God. Go rapidly in your light vessels, and bear this message, for it shall speedily be executed, and I will sit calmly and see it done.' Ver. 4—6. A remarkably similar passage, which throws great light on this, occurs in Ezek. xxx. 9: "In that day shall messengers go forth from me (God) in ships to make the careless Ethiopians afraid, and great pain shall come upon them as in the day of Egypt; for lo, it cometh." ¶ *Go, ye swift messengers.* Heb. *light* messengers. This is evidently addressed to the boats. Achilles Tatius says that they were frequently so light and small that they would carry but one person. Rosenmüller. ¶ *To a nation.* What nation this was is not known. The obvious import of the passage is, that it was some nation to whom they were accustomed to

send ambassadors, and that it is here added merely as *descriptive* of the people. Two or three characteristics of the nation are here mentioned from which we may better learn what people are referred to.

¶ *Scattered.* מְשֻׁחָחִים *memüşshâkh*. This word is derived from שָׁחַח *mâshâkh*, to seize, take, hold fast; to draw out, extend, or prolong; to make double or strong; to spread out; and it may evidently be applied in various ways. The LXX render it, ἰθὺς μετέωρον 'a lofty nation.' The Chaldee, "a people suffering violence." The Syriac, "a nation distorted." The Vulgate, "a people convulsed, and lacerated." It may denote a people *spread out* over a great extent of country; or a people *drawn out in length*—i. e. extended over a country of considerable length, but of comparatively narrow breadth, as Egypt is. So Vitranga understands it. Or it may mean a people *strong, valiant* (comp. Eccl. 11. 3). So Gesenius understands it. This best suits the connexion, as being a people "terrible hitherto." Perhaps all these ideas may be united by the supposition, that the nation was drawn out or extended over a large region, and was *therefore* a powerful or mighty people. The idea of its being *scattered* is not the idea in the text. Probably the idea in all this passage is that of a people *extending* themselves; or *drawing out* their power, and thus rendering themselves formidable. Taylor renders it, "a people of short stature; contracted in height; that is, dwarfs." But the idea in the text is not one that is descriptive of *individuals* but of the *collected* nation; the people.

¶ *And peeled.* מֵרֵס *môrât*, from מָרַס *mârât*, to make smooth, or sharpen as a sword, Ezek. xxi. 14—33; then to make smooth the head of any one, to pluck off his hair, Ezra ix. 3, Neh. xiii. 25, Isa. 4—6. The LXX render it ξένον λαὸν καὶ χαλεπόν, a foreign and wicked people. The Vulgate, "to a people lacerated." The Syriac renders the whole verse, "go swift messengers to a people perverse and torn; to a people whose strength has been long since taken away; a people defiled and trodden down; whose land the rivers have spoiled." The word here used is capable of two significations. It may denote a people who are shaved or made smooth by removing the hair from the body. It is known to have been the custom with the Egyptians to make their bodies smooth by shaving off the hair, as Herodotus testifies, 11, 37. Or it may be translated, as Gesenius proposes, a people valiant, fierce, bold, from the sense which the verb has to *sharpen* a sword, Ezek. xxi. 15, 16. The former is the most obvious interpretation, and agrees best with the proper mean-

ing of the Hebrew word ; the latter would, perhaps, better suit the connexion. The Editor of Calmet supposes that it is to be taken in the sense of *diminished*, *small*, *dwarfish*, and would apply it to the *pigmies* of Upper Egypt. ¶ *To a people terrible*. That is, warlike, fierce, cruel. Heb. 'A people *feared*.' If the Egyptians are meant it may refer to the fact that they had always been an object of terror and alarm to the Israelites from their early oppressions there before their deliverance under Moses. ¶ *From their beginning hitherto*. Heb. 'From this time, and formerly.' It has been their general character ; that by which they have been known—a fierce, harsh, oppressive nation. Gesenius, however, renders this, "to the formidable nation (and) further beyond ;" and supposes that two nations are referred to, of which the most remote and formidable one, whose land is washed by streams, is the proper Ethiopian people. By the other he supposes is meant the Egyptian people. But the scope of the whole prophecy rather requires us to understand it of one people. ¶ *A nation meted out*. Heb. 'of line, line,' קֶרֶן קָבֹץ *qāṣ-qāṣ*. Vitringa renders this, "a nation of precept and precept ;" that is, whose religion abounded with rites and ceremonies, and an infinite multitude of *precepts* or *laws* which prescribed them. Michaelis renders it, "a nation measured by a line ;" that is, whose land had been divided by victors. Doederlin renders it, "a nation which uses the line ;" i. e. as he supposes, which extended its dominion over other provinces. The word קֶרֶן *qāṣ*, means properly a cord, a line, particularly a measuring line, Ezek. xlvii. 3, 2 Kings xxi. 13, "I will stretch over Jerusalem the measuring line of Samaria," i. e. I will destroy it like Samaria. And hence the phrase here may denote a people accustomed to *stretch out such lines* over others ; that is, to lay them waste. It is applied usually to the line connected with a plummet which a carpenter uses to mark out his work (comp. Job xxxviii. 5, Isa. xxviii. 17, xxxvii. 11, Zeph. ii. 1) ; or to a line by which a land or country—a farm, &c., is measured by the surveyor. Sometimes it means a *precept*, or *rule*, as Vitringa has rendered it here. Comp. Isa. xxviii. 10. But the phrase to stretch out a line ; or to measure a people by a line, is commonly applied to their destruction, as if a conqueror used a line to mark out what he had to do. See this use of the word in 2 Kings xxi. 13, Isa. xxviii. 17, xxxiv. 11, Lam. ii. 8, Zech. i. 16. This is probably its sense here—a nation terrible in all its history, and which had been distinguished for stretching lines over others ; that is, for

marking them out for destruction, and dividing them as it pleased. It is therefore a simple description, not of the nation as *being itself* measured out, but as extending its dominion over others. ¶ *And trodden down.* מְבוּסָה *msbhūshā*. Marg. 'And treading under foot, or that meileth out and treadeth down.' The margin here, as is frequently the case, is the more correct rendering. Here it does not mean that *they were trodden down*, but that it was a characteristic of their nation that *they trod down others*; that is, conquered and subdued other nations. Thus the verb is used in Isa. liii. 6, xiv. 25, Jer. xii. 10, Isa. lxiii. 18, Ps. xlv. 6. Some, however, have supposed that it refers to the fact that the land was trodden down by their feet, or that the Egyptians were accustomed to lead the waters of the Nile, when it overflowed, by *treading* places for it to flow in their fields. But the former is the more correct interpretation. ¶ *Whose land the rivers have spoiled.* Margin, *Despise*. The Hebrew word בָּזְזָה *bāzēhā*, occurs nowhere else. The Vulgate renders it *diripuerunt*, carry away. The Chaldee reads it, "whose land the people plunder." The word is probably of the same signification as בָּזָז *bāzāz*, to plunder, lay waste. So it was read by the Vulgate and the Chaldee; and this reading is found in four MSS. The word is in the present tense, and should be rendered not "*have* spoiled," but *spoil*. It is probably used to denote a country, the banks of whose rivers are washed away by the floods. This description is particularly applicable to Nubia or Abyssinia—the region above the cataracts of the Nile. One has only to look at a map to see how applicable it is; and to remember that these streams continually wash away the banks and bear the earth to deposit it on the lands of lower Egypt, to see that the prophet had this region particularly in his eye. He could not have meant Egypt proper, because instead of *spoiling* the lands, or washing them away, the Nile constantly brings down a deposit from the upper regions that constitutes its great fertility. The *rivers* that are here mentioned are doubtless the various branches of the Nile. See Bruce's Travels, ch. iii., and Burckhardt's Travels in Nubia. The Nile is formed by the junction of many streams or branches rising in Abyssinia—the principal of which are the Atbara; the Astapus or Blue River; and the Astasobas or White River. The principal source of the Nile is the Astapus or Blue River which rises in the Lake Coloe, which Bruce supposes to be the head of the Nile. This river on the west, and the various branches of the Atbara on the east, near-

3 All ye inhabitants of the world, when he lifteth up an ensign on the
and dwellers on the earth, see ye, mountains; and when he bloweth a
trumpet, hear ye.

New Translation.

3. All ye inhabitants of the world,
And ye dwellers upon the earth,
When they lift up a standard on the mountains, behold ye!
When they blow the trumpet, hear ye!

ly encompass a large region of country called *MEKOR*, once supposed to be a large island, and frequently called such. The whole description, therefore, leads us to the conclusion that a region is mentioned in that country called in general *Cush*; that it was a people living on rivers, and employing reed boats or skiffs; that they were a fierce and warlike people; and that the country was one that was continually washed by streams, and whose soil was carried down by the floods. All these circumstances apply to Nubia or Abyssinia, and there can be little doubt that this is the country intended.

3. *All ye inhabitants of the world.* The events which are here predicted shall not be known to the people only who are principally intended, but shall be of so public a nature as to attract the attention of all the world. The prophet calls on all the world to attend; and to be a witness of the great events which were to take place in regard to that people. These are to be regarded as the words of the prophet summoning all nations to attend to that which was about to occur. Grotius, however, and some others, suppose that they are the words of the Ethiopians. ¶ *When he.* Vitringa supposes that this means the Assyrians lifting up a standard on the mountains of Judea. But the better interpretation is that which refers it to the people of Nubia, mustering their forces for war. 'All nations behold when that people lifts up a standard; collects an army; sounds the trumpet for war; and arrays its military forces for battle. See then the judgments that God will inflict on them—their discomfiture (ver. 4—7), and their turning to *JEHOVAH*, and sending an offering to him' (ver. 7).' According to this interpretation it will refer to the people making preparation for battle; and perhaps it may mean that they were preparing to join the enemies of Judea—not improbably I think preparing to join the forces of *Sennacherib*, and to invade Judea. For this purpose it may have been that the messengers were sent, to negotiate the terms of alliance with

4 For so the LORD said unto me, I | in my dwelling-place like a clear heat
will take my rest, and I will^e consider | e upon herbs, and like a cloud of dew
in the heat of harvest :
5 or, regard my rest dwelling. 6 or, after rain.

New Translation.

4. For thus saith JEHOVAH unto me ;
I will be calm, and will look on from my habitation,
Like the serene shining [of the sun] upon the herb,
And like the dew-cloud in the heat of harvest.

Sennacherib ; and the object of the prophecy is, to assure the Jews that this people, as well as Sennacherib, would be discomfited, and that this people would yet bring an offering to God. Ver. 7. ¶ *Lifteth up an ensign*. A military standard. See Note ch. v. 26. ¶ *And when he bloweth a trumpet*. Also a signal for an army to assemble. Note ch. xiii. 2.

4. *For so the LORD said unto me*. So JEHOVAH has revealed his purpose, that is, to send judgment and execute punishment on the people who have been described in the previous verses. Their state as there described is that of a fierce people making ready for war, and probably designing an alliance with the enemies of Judea, and marshalling their armies for that purpose. JEHOVAH here reveals to the prophet that they shall be discomfited, and shows the manner in which it will be done. He says he will wait until the proper time ; he will sit calm while these preparations are going on—as the sun shines serenely on the earth while the harvest is growing, and the dew falls gently on the herb—but that *before* their plans are completed he will interpose and destroy them, as if one should appear suddenly before the harvest is ripe and cut it down. The *design*, therefore, of this part of the prophecy is to comfort the Jews, and to assure them that there is no danger to them from the preparations which were made against them, and from the alliance which they were about to form—for JEHOVAH calmly beholds the proud rage of the enemy. ¶ *I will take my rest*. I will sit still—I will not interpose. I will remain calm—not appearing to oppose them, but keeping so calm, and so still, as if I seemed to favor their plans—as the sun shines on the herb, and the gentle dew falls on the grass. I will sit still until the proper time for me to interpose and defeat them shall arise. Ver. 5, 6. ¶ *I will consider*. I will look on ; I will sit by and contemplate what is doing ;—that is, I will not now interpose and disarrange their plans before they are complete. We learn here

(1) that God sees the plans of the wicked; (2) that he sits by and sees them *mature* them without attempting then to interpose to disarrange them; (3) that he is calm and still because he designs that those plans shall be developed; and (4) that the wicked should not indulge in any dreams of security and success because God does not interpose to thwart their plans while they are forming them. He will do it in the proper time. ¶ *In my dwelling-place.* In heaven. I will sit in heaven and contemplate leisurely the plans that are going forward. ¶ *Like a clear heat.* A serene, calm, bright shining of the sun—the calm and steady sunshine by which plants and herbs are made to grow. There seem to be two ideas blended here; the first, that of the *stillness* with which the sun shines upon the herbs; and the other, that of the fact that the sun shines that the herbs *may grow*. So God sits calmly; he does not *disturb* their plans; and this fact seems to favor their plans. ¶ *Upon herbs.* Margin, *After rain.* מֵעַל-מֵרֶם *le mōr*. The word מֵרֶם *mōr* usually signifies *light*, or *fire*. The plural form מֵרֵי מֵרֵם *mōrōth* is used to denote herbs or vegetables in two places, in 2 Kings iv. 39, and Isa. xxvi. 19. For in the Semitic languages the ideas of *sprouting*, *being grown*, *growing*, &c., are connected with that of the shining of the sun, or of light; that which grows in the light; that is, vegetables. But in the singular form the word is not thus used, unless it be in this place. That it may have this signification cannot be doubted; and this interpretation makes good sense, and suits the connection. The Rabbins generally interpret this word as it is in the margin, by *rain*. In proof of this they appeal to Job xxxvi. 30, and xxxvii. 11—but the word in these passages more properly denotes a bright cloud, a cloud of light or of lightning, than of rain. The common interpretation is probably correct, which regards the word מֵרֶם *mōr* here as the same as מֵרֵי מֵרֵם *mōrōth* *herbs*. See Vitringa. The parallelism seems here to require the sense of *herb*, or something that shall answer to “harvest” in the corresponding member. ¶ *And like a cloud of dew.* A gentle, yet dense fog—like a cloud. Such a dew was still—and promoted the growth of vegetables. The idea is that of stillness and rest; when there is no storm; no tempest; nothing to dissipate the gently falling dew. This is an emblem of the perfect quietness with which God would regard the preparations for war until the proper time would come for him to interpose. The whole passage is similar to Ps. ii. 4, 5.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

NEW TRANSLATION.

5. But before the harvest, when the bud is perfect,
And when the flower is becoming a ripening grape,
He shall cut off the shoots with pruning-hooks,
And the branches he shall take off, and shall cut them away.

He that sitteth in the heavens shall laugh;
JEHOVAH shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his hot displeasure.

The idea is, that he would sit calmly by; he would not interpose to disturb their plans; he would be as calm as the sun is upon the herb, or the dew upon the harvest field, until the time should come when it would be proper for him to interpose, and disconcert their counsels. When and how this would be done is stated in the following verses; and the whole passage is a most striking illustration of the calmness with which God contemplates the machinations and evil designs of the wicked.

5. *For afore the harvest.* This verse is evidently figurative, and the imago is drawn from that which is commenced in the previous verse. There, God is represented as calmly regarding the plans of the people here referred to—as the sun shines serenely on the herb, or the dew falls on the grass. *That* figure supposes that they had *formed* plans—that they were just commenced—and that they were advancing to maturity, like a growing harvest, while God surveyed them without interposition—as the sun looks down on the tender herb. This verse continues the figure, and affirms *that those plans shall not be mature*, that God will interpose and defeat them *before* they are ripe, and *while* they are maturing—as if a man should enter the harvest field and cut it down after it had been sown, or into the vineyard and cut down the vines while the green grape was beginning to ripen. It is, therefore, a most beautiful and expressive figure, intimating that all their plans should be foiled even when they had the prospect of a certain accomplishment. ¶ *When the bud is perfect.* The word *bud* here קֶרֶחַ *péráhh* denotes a *blossom*, or a sprout, shoot,

6 They shall be left together unto | shall summer upon them, and all the
the fowls of the mountains, and to the | beasts of the earth shall winter upon
beasts of the earth: and the fowls | them.

NEW TRANSLATION.

6. They shall be left together to the bird of the mountains,
And to the beast of the field;
And the bird shall spend the summer thereon,
And every beast of the field there winter.

branch. Here it denotes probably the *blossom* of the grain; or it may be the grain when it is *set*, and when it promises an abundant harvest. Its meaning is, when their plans are maturing, and there is every human prospect that they will be successful. ¶ *And the sour grape.* The unripe grape. ¶ *Is ripening.* Begins to turn; or is becoming mature. ¶ *In the flower.* נִיזְזָא *nizzâ*. The blossom. This should be read rather "and the flower is becoming a ripening grape." Our translation does not make sense; but with this translation the idea is clear. The sense is the same as in the former phrase—when their plans are maturing. ¶ *He shall cut off the sprigs, &c.* The shoots; the small limbs; those on which the grape is hanging. As if a man should enter a vineyard, and, while the grape is ripening, should not only cut off the grape, but the small branches that bore it—thus preventing it from bearing again. And the idea is, not only that God would disconcert their *present* plans, but that he would prevent them from forming any in future. Before their plans were matured, and they obtained the anticipated triumph, he would defeat them, and effectually prevent them from forming such plans again.

6. *They shall be left together, &c.* The figure here is dropped; and the literal narration is resumed. The sense is, that the army shall be slain and left unburied. Perhaps the *branches* and *twigs* in the previous verse denoted military leaders, and the captains of the armies, now dead, and which become food for beasts of the field and for birds of prey. ¶ *To the fowls of the mountains.* Their dead bodies shall be unburied, and shall be a prey to the birds—the vultures, &c., that prey upon flesh. ¶ *And to the beasts of the earth.* The wild animals; the beasts of the forest. ¶ *And the fowls shall summer upon them.* Shall pass the summer—i. e. they shall continue to be unburied. ¶ *And the beasts of the earth shall winter upon them.* They shall be unburied through the winter; probably indicating

7 In that time shall the present / be brought unto the LORD of hosts of a people scattered : and peeled, and from a people terrible from their beginning

hitherto ; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

/ Ps. 68. 21. 72. 10. ch. 16. 1.

7 or, outspread and polished.

New Translation.

7. At that day shall a present be brought to JEHOVAH of hosts
From the nation extended and fierce,
The people terrible from the first and hitherto,
The nation extending its limits—the victorious people—
Whose land is washed away by the rivers,
To the place of the name of JEHOVAH of hosts, Mount Zion.

they should furnish food for the fowls and the wild beasts for a long time. On the multitude of these carcases, these animals will find nourishment for a whole year ; i. e. they will spend the summer and the winter with them. When this was fulfilled, it is, perhaps, not possible to tell, as we are so little acquainted with the circumstances of the people in relation to whom it was spoken. If it related, as I suppose, to the people of Nubia or Ethiopia forming an alliance with the Assyrians for the purpose of invading Judea, it was fulfilled probably when Sennacherib and his assembled hosts were destroyed. Whenever it was fulfilled, it is quite evident that the design of the prophecy was to give comfort to the Jews—alarmed and agitated as they were at the prospect of the preparations which were made, by the assurance that those plans would fail, and all the efforts of their enemies be foiled and disconcerted.

7. *In that time.* When their plans shall thus be disconcerted, and their armies be overthrown. ¶ *Shall the present be brought, &c.* The word *present* מִנְחָה *shā* denotes a gift, or that which is presented or given to any one, and is found only in the phrase to bring gifts, or presents. Ps. lxxviii. 30, lxxvi. 11. It means here evidently an acknowledgment of subjection ; a tribute ; or an offering to JEHOVAH as the only true God ; a gift for the service of his temple ; and possibly it may mean that the people would be converted to him, and embrace the true religion. ¶ *Of a people, &c.* From a people. The description which follows is the same precisely as occurs in ver. 2. This description is repeated almost *verbatim*, as is frequently the case in Homer. Numerous repetitions of this kind will be recollected by the classic reader in the Iliad. ¶ *To the place of the name, &c.* The

place where JEHOVAH is worshipped ; i. e. Jerusalem. Comp. Notes ch. i. 8, 9. We have no means of knowing when or how this prophecy was fulfilled ; or what present was brought. That the Jewish religion spread into Upper Egypt, and that the Christian religion was afterwards established there, there can be no doubt. The Jews were scattered into nearly every nation, and probably many of this people became proselytes, and went with them to Jerusalem to worship. See Acts ii. 10, viii. 27.

CHAPTER XIX.

ANALYSIS.

THIS prophecy respecting Egypt extends only through this chapter. Its general scope and design is plain. It is intended to show the calamities that would come upon Egypt, and the effect which they would have in turning the people to God. The vision or scene is laid in Egypt ; and the following things passed before the mind of the prophet in vision : (1.) He sees JEHOVAH coming in a cloud to Egypt. Ver. 1. (2.) The effect of this is to produce trouble and alarm among the idols of that nation. Ver. 2. (3.) A state of internal commotion and discord is described as existing in Egypt ; a state of calamity so great that they would seek relief in vain from their idols and necromancers. Vs. 3, 3. (4.) The consequence of these dissensions and internal strifes would be, that they would be subdued by a foreign and cruel prince. Ver. 4. (5.) To these political calamities there would be added *physical* sufferings. Vs. 5—10. The Nile would be dried up, and all that grew on its banks would wither (vs. 5—7) ; those who had been accustomed to fish in the Nile would be thrown out of employment (ver. 8.) ; and those that were engaged in the manufacture of linen would as a consequence be also driven from employment, vs. 9, 10 ; (6.) all counsel and wisdom would fail from the nation, and the kings and priests be regarded as fools, vs. 11—16 ; (7.) the land of Judah would become a terror to them, ver. 17 ; (8.) this would be followed by the conversion of many of the Egyptians to the true religion, vs. 18—20 ; JEHOVAH would become their protector and repair the breaches that had been made, and remove the evils which they had experienced, vs. 21, 22 ; and a strong alliance would be formed between the Egyptians, the Assyrians, and the Jews, which should secure the divine blessing and favor. Vs. 23—25.

This is the outline of the prophecy. But it is needless to say that there has been a great variety of interpretations proposed. In regard to the *time* when it was delivered, we have no certain knowledge. Lowth supposes that it refers to times succeeding the destruction of the army of Sennacherib. After that event, he says, the affairs of Egypt were thrown into confusion ; intestine broils succeeded ; these were followed by a tyranny of twelve princes who divided the country between them, until the distracted affairs settled down under the dominion of Psammeticus, who held the sceptre for fifty-four years. Not long after this, the country was invaded and conquered by Nebuchadnezzar ; and then by the Persians under Cambyses the son of Cyrus. Alexander the Great subsequently invaded and took the country, and made Alexandria the capital of his empire. Many Jews were invited thither by Alexander, and

under the favor of the Ptolemies they flourished there; the true religion became prevalent in the land, and multitudes of the Egyptians, it is supposed, were converted to the Jewish faith. Bishop Newton (Diss. xii. on the prophecies) supposes, that there was a *general* reference here to the conquest by Nebuchadnezzar, and a *particular* reference to the conquest under Cambyses the son of Cyrus. He supposes that the anarchy described in ver. 2, refers to the civil wars which arose between Apries and Amasis in the time of Nebuchadnezzar's invasion, and the civil wars between Tachos, Nectanebus, and the Mendesian a little before the country was subdued by Ochus. The cruel king mentioned in ver. 4, into whose hands they were delivered, he supposes was Nebuchadnezzar; or more probably Cambyses and Ochus, one of whom put the yoke on the neck of the Egyptians, and the other riveted it there. The Egyptians say that Cambyses after he killed Apis, a god worshipped in Egypt, was stricken with madness; but his actions, says Prideaux, show that he was mad long before. Ochus was the most cruel of the kings of Persia. The final deliverance of the nation, and the conversion to the true God, and the alliance between Egypt, Assyria, and Israel (vs. 18—25), he supposes, refers to the deliverance that would be introduced by Alexander the Great, and the protection that would be shown to the Jews in Egypt under the Ptolemies.

Vitringa, Gesenius, Grotius, Rosenmüller, and others suppose that the anarchy described in ver. 2, refers to the discord which arose in the time of the *δωδεκαρχία*, or the reign of the twelve kings until Psammetichus prevailed over the rest, and that he is intended by the "cruel lord," and "fierce king" described in ver. 4. In other respects their interpretation of the prophecy coincides, in the main, with that proposed by Bishop Newton.

A slight glance at some of the leading events in the history of Egypt may enable us more clearly to determine the application of the different parts of the prophecy.

Egypt, a well known country in Africa, is, for the most part, a great valley through which the Nile pours its waters from South to North, and is skirted on the east and west by ranges of mountains which approach or recede more or less from the river in different parts. Where the valley terminates towards the North, the Nile divides itself about 40 or 50 miles from the Mediterranean into several parts, enclosing the territory called the Delta—so called because the various streams flowing from the one river diverge as they flow towards the sea and thus form with the coast a triangle in the shape of the Greek letter Δ Delta. The southern limit of Egypt proper is Syene (Ezek. xxix. 10, xxx. 6), or Essuan, the border of Ethiopia. Here the Nile issues from the granite rocks of the cataracts and enters Egypt proper. This is N. lat. 24°.

Egypt was anciently divided into forty-two *nomes* or districts, which were little provinces or counties. It was also divided into Upper and Lower Egypt. Upper Egypt was called Thebais, from Thebes the capital, and extended south to the frontier of Ethiopia. Lower Egypt contained principally the Delta and the parts on the Mediterranean. The capital was Cairo.

The most common division, however, was into three parts, Lower, Middle, and Upper Egypt. In Lower Egypt, lying on the Mediterranean, were the cities of Pithon, Raameses, Heliopolis, &c. In this division also was the land of Goshen. In Middle Egypt was Moph, or Memphis, Hanes, &c. In Upper Egypt was No-Ammon, or Thebes, and Syene, the southern limit of Egypt.

The early history of Egypt is obscure. It is agreed on all hands, however, that it was the early seat of civilization; and that this civilization was introduced from the South, and especial'y from Meroe. The country in the earliest times was possessed by several kings or states which were at length united into one great kingdom. Not long after the death of Joseph it came into the possession of the Hyksos or Shepherd Kings, probably an Arabian Nomadic tribe. After they were driven out, the whole country came again under one sovereign, and enjoyed great prosperity. The first king of the 19th dynasty, as it is called by Manetho, was the celebrated Sesostris, about 1500 years B. C. His successors were all called by the general name of Pharaoh, i. e. kings. The first who is mentioned by his proper name is Shishak (1 Kings xiv. 25, 26), supposed to be the Sesonchosis of Manetho, who reigned about 970 years B. C. About the

same time Ethiopian kings reigned in Upper Egypt, of whom two are mentioned in the Bible, viz So Sevechus (2 Kings xvii. 4.) about 722 B. C.; and Tirhaka, contemporary with Hezekiah, 2 Kings xix. 9. After this the whole country was for a time under twelve kings, called the Dodekarchy (about 711 B. C.), who were at length all subdued by Psammeticus, to whom allusion is supposed to be made in ver. 4 of this chapter. This dynasty was overthrown by Nebuchadnezzar as announced by the prophets Jeremiah and Ezekiel. Jer. xliii. 10—13, xli. 13, Ezek. xxix. 18, xxx. 10 &c.

Egypt was afterwards conquered by Cambyses, and became a province of the Persian empire about 525 B. C. Thus it continued until it was conquered by Alexander the Great 350, B. C., after whose death it formed, together with Syria, Palestine, Lybia, &c., the kingdom of the Ptolemies. After the battle of Actium 30 B. C. it became a Roman province. In 640 it was conquered by the Arabs, and since that time it has passed from the hands of the Caliphs into the hands of the Turks and since 1517 it has been regarded as a province of the Turkish empire. This is an outline of the principal events of the Egyptian history. The events predicted in this chapter will be stated in their order in the comments on particular verses. The two leading points which will guide our interpretation will be, that Psammiticus is intended in ver. 4, and that the effects of Alexander's conquest of Egypt are denoted from ver. 18 to the end of the chapter. Keeping these two points in view the interpretation of the chapter will be easy.

1 The burden of Egypt. Behold the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols ^m	of Egypt shall be moved at his pre- sence, and the heart of Egypt shall melt in the midst of it.
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i Jer. 46. Ezek. 29 and 30. i Ps. 18. 10. 104. 3.

m Ex. 12. 12. Jer. 48. 12.

NEW TRANSLATION.

VISION XIV. CHAPTER XIX. *Egypt.*

ORACLE CONCERNING EGYPT.

1. LO! JEHOVAH rideth on a swift cloud,
And cometh to Egypt!
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of her.

1. *The burden of Egypt.* This is the title to the prophecy. For the meaning of the word *burden*, see Note ch. xiii. 1. The word *Egypt* in the original is מִצְרַיִם *Mizraim*; and it was so called after Mizraim the second son of Ham, and grandson of Noah. Sometimes it is called Mazon, 2 Kings xix. 24, Isa. xix. 6, xxxvii. 25, Mic. vii. 12, where, however, our English version has rendered the word by *besieged place*, or *fortress*. The ancient name of the country among the inhabitants themselves was *Chimi*, or *Chami* (Χημι). The Egyptian word signified *black*, and the name was probably given from the black deposit made by the slime of the Nile. The present name of the country is *Misr*, from the ancient name Mizraim. The origin of the name *Egypt* is unknown. Egyptus is said by some to have been an

2 And I will ¹ set the Egyptians | every one against his neighbour;
 against the Egyptians: and they shall | city against city, *and* kingdom against
 fight every one against his brother, and | kingdom.

¹ mingle.

NEW TRANSLATION.

2. And I will excite Egyptians against Egyptians;
 And they shall fight every man against his brother,
 And every man against his neighbor;
 City against city, and kingdom against kingdom.

ancient king of this country. ¶ *Behold the LORD. Lo JEHOVAH.* This is a bold, and striking introduction. This is the first thing that appears to the prophet. JEHOVAH is seen advancing to Egypt for the purpose of confounding its idols; throwing it into confusion; and inflicting punishment. The leading idea which the prophet wishes probably to present is, that national calamities—anarchy, commotion, revolution, as well as physical sufferings—are under the government and direction of JEHOVAH. ¶ *Rideth upon a swift cloud.* JEHOVAH is often thus represented as riding on a cloud, especially when he comes for purposes of vengeance or punishment:

And he rode upon a cherub and did fly,
 Yea, he did fly upon the wings of the wind. Ps. xviii. 10.
 Who maketh the clouds his chariot,
 Who walketh upon the wings of the wind. Ps. civ. 3.

“I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven.” Dan. vii. 13. So the Saviour is represented as coming to judgment in the clouds of heaven. Matth. xxiv. 30. Comp. the sublime description in Habak. iii. 3—10. ¶ *And the idols of Egypt, &c.* It is well known that Egypt was celebrated for its idolatry. They worshipped chiefly the heavenly bodies; but they worshipped also all kinds of animals, probably as living symbols of their gods. ¶ *Shall be moved.* That is, shall tremble, be agitated, alarmed; or shall be removed from their place, be overthrown. The word will bear either construction. Vitringa inclines to the latter. ¶ *And the heart, &c.* The strength; the courage; the vigor. We use the word *heart* in the same sense now, when we speak of a stout heart; a courageous heart, &c. ¶ *Shall melt.* The word here used denotes *to dissolve*; and is applied to the heart when its courage fails—probably from the sensation of weakness or fainting which is felt.

3 And the spirit of Egypt shall² fail | shall seek ² to the idols, and to the
in the midst thereof; and I will³ de- | charmers, and to them that have
stroy the counsel thereof; and they | familar spirits, and to the wizards.

² be emptied.

o Ezek. 22. 14.

³ swallow up.

p ch. 8. 19. 47. 12.

NEW TRANSLATION.

3. And the spirit of Egypt shall fail in the midst of her,
And I will destroy the counsel thereof;
And they shall consult the idols, and the sorcerers,
And the necromancers and the soothsayers.

2. *And I will set.* סִיחַסְאֲחִי *sikhsäkhti*. This word, from סָחַק *sākhākh*, means properly *to cover*, to spread over; to hide, conceal; to protect. Another signification of the verb is to weave; to intermingle. It may mean here, "I will *arm* the Egyptians against each other" (Gesenius); or, as in our version, "I will mingle, confound, or throw them into discord and strife." The LXX renders it ἐκτρέφουσιν, 'They shall be excited; or raised up.' Symmachus, συμβαλῶ. Syriac and Chaldee 'I will excite.' The sense is, that there should be discord and civil war; and this is traced to the agency or overruling providence of God; meaning that he would *permit*, and *overrule* it. Comp. Notes on Isa. xlv. 7. "I make peace, and I create evil; I, JEHOVAH, do all these things." Amos iii. 6. "Shall there be evil in a city and JEHOVAH hath not done it?" The civil war here referred to was probably that which arose between the twelve kings in the time of the Dodekarchy (see the Analysis to the chapter); and which resulted in the single dominion of Psammeticus. Bishop Newton (on the Prophecies xii.) supposes, however, that the prophet refers to the civil wars between Apries and Amases at the time of the invasion by Nebuchadnezzar. But it agrees much better with the former discord than with this. The description which follows is that of anarchy or civil strife, where *many* parties are formed, and would naturally lead to the supposition that there were more than two engaged. ¶ *And kingdom against kingdom.* Septuagint, νόμος ἐπὶ νόμων. This is probably the correct idea. Egypt was formerly divided into forty-two *nomes* or districts. The translation of the LXX was made in Egypt, and the translators would naturally employ the terms which were in common use.

3. *And the spirit of Egypt, &c.* They shall become wearied and disheartened. See ver. 1. They shall be exhausted with their long internal contentions and strifes; and seeing no prospect of deliverance,

4 And the Egyptians will I, give | and a fierce king shall rule over them,
over into the hand of a cruel lord; | saith the Lord, the Lord of hosts.

4 or, shut up.

r ch. 20. 4.

New Translation.

4. And I will give up Egypt into the hand of an oppressive lord,
And a mighty king shall rule over them,
Saith the Lord, JEHOVAH of hosts.

and anxious that the turmoils should end, they shall seek counsel and refuge in their gods and necromances—but in vain. The sense is, there shall be no courage left; no wisdom; no counsel; they shall not know what to do to end the evils which encompass them, and they shall seek counsel from their soothsayers and their gods. ¶ *Shall fail.* נִבְּחָה *nābh:qā.* Marg. "Be emptied." The word means literally to pour out, empty, depopulate. Here it means that it should cease, or fail. ¶ *And I will destroy.* Marg. as the Heb. "I will swallow up." So the word is used in Ps. cvii. 27, "all their wisdom is destroyed," Heb. *swallowed up.* ¶ *The counsel.* The wisdom. They shall be perplexed and confounded. ¶ *And they shall seek.* For advice, and aid. ¶ *And to the charmers.* אֲשִׁירִים *āšīrīm.* This word occurs nowhere else. The root אָשַׁר *āšar* in Arabic means to mutter, to make a gentle noise (comp. Note on ch. viii. 19.); and this word probably denotes conjurors, diviners. See Note on ch. viii. 19. The LXX render it "their idols." ¶ *And to them who have familiar spirits.* Note ch. viii. 19. The LXX render this "those who speak from the ground." ¶ *And to the wizards.* LXX, Ventriloquists. ἰσχυρομαντεύοντες. The Hebrew word means a wise man; a soothsayer, a magician—יִדְעָיִים from יָדַע *to know.* See Lev. xix. 31, xx. 6, Deut. xviii. 11. This false science abounded in Egypt, and in most oriental countries.

4. *And the Egyptians.* The Egyptian nation; the entire people divided into factions, and contending with each other. ¶ *Will I give over.* Marg. *Shut up.* The Hebrew word סָכַר *sākhār* usually has the sense of shutting up, or closing. Here it means that these contentions shall be closed or concluded by their being delivered to the dominion of a single master. The LXX render it παραδῶσω, *I will surrender.* ¶ *Into the hands of a cruel lord.* Heb. lords of cruelty, or severity. The word rendered "lord" meaning master, is in the Hebrew in the plural number, אֲדֹנָיִים. It is, however,

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

NEW TRANSLATION.

5. And the waters shall fail from the sea ;
And the river shall be wasted and dried up ;

generally supposed that it is *pluralis excellentiæ*—denoting majesty and dignity, and applicable to a *single* monarch. The connection requires this, for the state here described is to be different from that where *many* rule or contend, and it seems to suppose that *one* should succeed to the many who had been contending. In the parallel member, also, a name in the singular number is used, “a fierce king ;”—and as this evidently denotes the same, it follows that the word here is used to denote a single successful monarch. The plural form is often thus used in the Hebrew. See Ps. vii. 10, Hos. xii. 1, Ezek. xxix. 3. God here claims jurisdiction over the nation, and says that *he* will do it—a most striking illustration of the power which he asserts over contending peoples to deliver them to whomsoever he will. Bishop Newton supposes that this was Nebuchadnezzar, or more properly Cambyses, by whom Egypt was made subject to the authority of Persia ; and who was eminently a cruel man, a madman. But the more probable interpretation is that which refers it to Psammeticus. Twelve kings were in contention, of whom he was one. He called in the aid of the Arabians, and the pirates of Caria and Ionia. Herod. B. ii. 152. Several of the twelve were subdued and slain ; the others fled to Lybia, and left him sole master of the kingdom. Diod. i. 66, Herod. lib. ii. 152. This was in the twentieth year of the reign of Manasseh. Psammeticus reigned fifty-four years and was succeeded by Nechus his son, called in Scripture Pharaoh Necho, and often mentioned under that name. Psammeticus during a considerable part of his reign was engaged in wars with Assyria and Palestine. He is here called a “cruel lord ;” that is, an oppressive monarch, probably because he secured the kingdom by bringing in to his aid foreign mercenaries—robbers and pirates—and because his wars made his government oppressive and burdensome. ¶ *A fierce king.* Heb. A king of strength, or might ;—a description particularly applicable to one who, like Psammeticus, had subdued eleven rivals, and who had obtained the kingdom by conquest, and who was engaged so much in foreign wars.

5. *And the waters shall fail, &c.* Here commences a descrip-

6 And they shall turn the rivers far away, *and* the brooks * of defence shall be emptied and dried up: the reeds and flags shall wither.

* 2 Kings 19. 24.

New Translation.

6. And the streams shall become putrid,
And the canals of Egypt shall be diminished and dried up;
The reed and the flag shall wither.

tion of the *physical* calamities that would come upon the land, which continues to ver. 10. The previous verses contained an account of the national calamities by civil wars. It may be observed that discord, anarchy, and civil wars, are often connected with physical calamities; as famine, drought, pestilence. God is the Ruler of the Universe; and he has the elements, as well as the hearts of men, under his control; and when he undertakes to chastise a nation, he often calls into existence *many* sources of calamity—and mingles anarchy, famine, discord, and the pestilence together. Often, too, civil wars have a *tendency* to produce the other. They annihilate industry; arrest enterprise; break up plans of commerce; divert the attention of men from the cultivation of the soil, &c. This might have been in part the case in Egypt; but it would seem also that God, by direct agency, intended to afflict them by drying up their streams in a remarkable manner. ¶ *From the sea.* The parallelism here, as well as the whole scope of the passage, requires us to understand this of the Nile. The word נַיְיִם *yôm* is sometimes used to denote a large river. See Note ch. xi. 15. The Nile is often called a sea. Thus Pliny, Nat. His. 35. ii. says, "The water of the Nile resembles the sea." Thus Seneca, Quæst. Nat. v. 2. says, "By continued accessions of water, it stagnates (*stagnat*) into the appearance of a broad and turbid sea." Comp. Herod. ii. 97, Diod. i. 12, 96. ¶ *And the river.* The Nile. ¶ *Shall be wasted, &c.* This does not mean *entirely*, but its waters should fail so as to injure the country. It should not *overflow* in its accustomed manner, and the consequence would be, that the land would be desolate. It is well known that Egypt derives its great fertility entirely from the overflowing of the Nile. So important is this, that a public record is made at Cairo of the daily rise of the water, and proclamation made of it. When the Nile rises to a less height than twelve cubits, a famine is the inevitable consequence, for then the water does not overflow the land. When it rises to a greater

7 The paper reeds by the brooks, by thing sown by the brooks, shall wither,
the mouth of the brooks, and every be driven away, and *be no more*.

5 .All not be.

New Translation.

7. The meadows by the canal, even at the mouth of the canal,
And all that is sown by the canals,
Shall wither, be driven away, and be no more.

height than sixteen cubits a famine is almost as certain—for then the superabundant waters are not drained off soon enough to allow them to sow the seed. The height of the inundation, therefore, that is necessary in order to ensure a harvest, is from twelve to sixteen cubits. The annual overflow is in the month of August. The prophet here means that the Nile would not rise to the height that was desirable—or the waters should *fail*—and that the consequence would be a famine.

6. *And they shall turn the rivers far away.* מִצְרַיִם. Probably from צַר to have an offensive smell; to be rancid, or putrid. The word in this form occurs nowhere else. It is in the Hiphil conjugation, and is probably a form made from a mixture with the Chaldee. The sense is not doubtful. It means, probably, 'the rivers shall become putrid—or have an offensive smell;'—that is, shall become stagnant, and send forth unwholesome *miasmata*, or an effluvia producing sickness—as stagnant waters often do. The Vulgate renders it, "and the rivers shall fail." The LXX, "and the Egyptians shall drink the waters from the sea, but the river shall fail, and be dried up, and the rivers shall fail, and the streams (διώρυχες) of the river and all the assembling (συναγωγῇ) of waters shall be dried up." ¶ *And the brooks of defence.* Heb. "The rivers of מִצְרַיִם *mâtzôr*." The word מִצְרַיִם often means *straitness, affliction*; then a siege, or a wall or bulwark, a fortification, or fortress. But probably it here means *Egypt*, or the same as מִצְרַיִם *mâtzrâim*. Comp. ch. xxxvii. 25, 2 Kings xxx. 24, Mark vii. 12. Perhaps the Hebrews may have thought of Egypt as a strongly fortified place, and thus have given the name to it; or possibly this may have been a modification of the name *Mitzraim*. That it means the same as Egypt is apparent from the connection. ¶ *The reeds and flags.* Which grew on the banks of the Nile—the papyrus, &c. See Note ch. xviii. 2. Such reeds and rushes abound in marshy places.

7. *The paper reeds.* אֲרֻחַ *ârûh*. This is not the word which

8 The fishers also shall mourn, and | shall lament, and they that spread nets
all they that cast angle into the brooks | upon the waters shall languish.

New Translation.

8. And the fishermen shall mourn ;
And all they that cast the hook into the river shall lament,
And they who spread their nets upon the face of the waters shall
languish.

occurs in ch. xviii. 2, and which we supposed meant the papyrus. See Note on that place. Interpreters have been divided in regard to the meaning of the word here. Gesenius derives it from עָרָא *ard*, to be naked, open, bare ; and supposes that it means an open place, a place naked of wood ; and that it here denotes the pastures on the banks of the Nile. So Rosenmüller interprets it of the green pastures on the banks of the Nile ; and the Hebrew interpreters generally so understand it. The Vulgate renders it, "and the stream, or bed (*alveus*), of the river shall be dried up from the fountain." So the Chuldee, "and their streams shall be desolate." It probably denotes, not paper-reeds, but the green pastures ; the fields or meadows, that were beside the brooks or along the banks of the Nile. ¶ *By the brooks.* By the "brooks" here in the plural number (Heb. *riviers* רִיבֵּי) the prophet means the Nile and its various branches ; or perhaps the artificial canals which were cut in every direction from the Nile for the purpose of conveying the waters to various parts of the land. ¶ *By the mouth of the brooks.* At the mouth of the canals ; or where they emptied into the Nile. Such meadows, being *near* the Nile, and therefore most sure of a supply of water, would be more valuable than those which were remote, and are therefore particularly specified. ¶ *Shall wither, &c.* That is, there shall be utter and entire desolation. If the Nile ceased to overflow ; if the streams, reservoirs, and canals, could not be filled, this would follow as a matter of course. Every thing would dry up.

8. *The fishers, &c.* In this verse, and the two following, the prophet describes the calamities that would come upon various classes of the inhabitants, as the consequence of the failing of the waters of the Nile. The first which he mentions are the fishermen. That they abounded in Egypt there can be no doubt. Egypt is mentioned (Num. xi. 5), as producing great quantities of fish. "We remember the fish which we did eat in Egypt freely." "The Nile," says Dio-

9 Moreover they that work in fine flax, and they that weave ⁷ net-works, shall be confounded.

⁷ 1 Kings 10. 28.

⁷ or, white-works.

10 And they shall be broken in the purposes ⁸ thereof, all that make sluices and ponds ⁹ for fish.

⁸ foundations.

⁹ of living things.

NEW TRANSLATION.

9. And they who work in fine linen,

And they that weave white drapery shall be confounded.

10. And their dykes shall be trodden down,

Even all that make pools of fish for gain.

dorus (Lib. 1), "abounds with incredible numbers of all sorts of fish." The same was true of the artificial canals, and lakes, and reservoirs of water. Ver. 10. ¶ *Shall mourn*. Because the waters of the Nile shall fail, and the canals and ponds shall dry up. ¶ *And all they that cast angle*. Two kinds of fishermen are mentioned—those who used a hook, and those who used the net. The former would fish mainly in the *brooks* or canals that were cut from the Nile to water their lands.

9. *Moreover*. In addition to the calamities that shall come upon the fishermen, the drying up of the river shall affect all who are supported by that which the overflowing of its waters produced. ¶ *They that work in fine flax*. Egypt was celebrated anciently for producing flax in large quantities, and of a superior quality. See 1 Kings x. 28, Ex. ix. 31. The fine linen of Egypt which was manufactured from this is celebrated in Scripture (Prov. vii. 16, Ezek. xxvii. 7). The word rendered "*fine*" here denotes, according to Gesenius, *combed*, or *hatchelled*. The word *fine* however expresses the idea with sufficient accuracy. It implies a species of work that was of a finer order than the making of nets. Fine linen was used for clothing; but was so expensive that it was worn chiefly by the rich and by princes. Luke xvi. 19. ¶ *They that weave net-works*. Marg. *White-works*. According to Gesenius the word דֹּרֵר means *white linen*—that which is fully bleached. The word דֹּוּר means *a hole, or cavern*; but is not applied to cloth. The parallelism seems rather to require that the word should mean "*white*" or that which would correspond to "*fine*," or valuable; and it is not known that the Egyptians had the art of working lace from linen. Saadiah supposes that *nets* are meant, as being made with holes or meshes; but it is evident that a finer work is intended than that. ¶ *Shall be confounded*. Heb. Shall be ashamed. That is, they shall be thrown out of employment, and shall not know what to do.

VOL. II.*

10. *And they shall be broken.* There is a great variety in the interpretation of this verse; and much difficulty in the construction of the Hebrew words. The Vulgate renders it, "and its wet places shall fail; all who make ponds to take fish." The LXX, "and all who make beer (ζύθον) shall lament, and shall afflict their souls." This ζύθον was a sort of malt liquor made by the ancients of fruits by fermentation, and was used in Egypt in the place of wine, as the grape did not flourish there. Jerome on this place says, that this was much used also in Dalmatia and Pannonia, and was commonly called *Sabaium*. The Chaldee renders this, "and the place where they weave cloth shall be trodden down, and the place where they make fish-ponds, and where they collect waters, each one for his own life." This variety of reading arises chiefly from the different modes of pointing the Hebrew words. The word rendered "broken," מְדֻחֶקֶדִים *mēdhūkkāim*, means *trodden down*, from דָּכָה *dākhā*, to tread, or trample down, and agrees in the Hebrew with the word rendered "purposes,"—'the purposes shall be trodden down.' There is a great variety in the interpretation of the word "purposes," שְׁתֻּחֶהָה *shāthōhēhā*. It is found only in the plural, and is translated in Ps. xi. 3, *foundations*, from שָׁרֵף *shāraf* foundation or pillar. According to this, it would mean that all the *pillars* or *foundations*, i. e. probably all the *nobles* of Egypt, would be trodden down. But this does not well suit the connexion. Others derive it from שָׁתָה *shāthā*, to drink; and suppose that it means that which is prepared for drink shall be trodden down or destroyed. Others suppose that it is derived from שָׁתָה *shāthāth*, to weave, and refers to the places where they wove the cloth, i. e. their looms; or the places where they made their nets. So the Vulgate understands it; and this will suit the connexion. And others suppose that it is not the *places* where they wove which are intended, but the *weavers themselves*. Forerius supposes it to be derived from שָׁתָה *shūthāth*, to place, lay, &c.; and that it refers to the *banks*, or *dykes* that were made to retain the waters in the canals, and that these should be trodden down, and useless. This, it seems to me, is the most probable interpretation as it suits the connexion, and agrees with the derivation of the word. But the meaning cannot be certainly ascertained. ¶ *All that make sluices.* There has been quite as great a variety in the interpretation of this passage as in the former. The word rendered *sluices*, שֶׁכֶּר *sekhēr*, our translators understand in the sense of places where the water would be

11 Surely the princes of Zoan *are* | how say ye unto Pharaoh, I *am* the
fools, the counsel of the wise counsel- | son of the wise, the son of ancient
lors of Pharaoh is become brutish : | kings ?

Numbers 12. 22.

NEW TRANSLATION.

11. Surely the princes of Zoan are fools,

The counsel of the wise counsellors of Pharaoh is brutish.

Why do ye say unto Pharaoh,

‘I am the son of the wise ; the descendant of ancient kings ?

retained for fish ponds—made by artificial banks retaining the waters that overflow from the Nile. This sense they have given to the word, as if it were derived from סָכַר *sākhār*, to shut up, to stop, to enclose. The LXX read it as if it meant the Hebrew שֶׁכַּח *shekhāh*, or strong drink ; and so also the Syriac renders it—as if from שָׁכַח *shākhāh*, to drink. There is no doubt that by a difference of pointing it may have this signification. But the most probable interpretation, perhaps, is that which derives it from סָכַר *sākhār*, to hire, and means that they made those places for reward, or for gain. They thus toiled for hire ; and the prophet says, that they who thus made enclosures for fish in order to make money, or to make a livelihood, should be trodden down—that is, they should fail of their purposes. ¶ *Ponds for fish.* The word rendered *fish*, נֶפֶשׁ *nēphēsh*, denotes properly any living thing (see the margin), but if the usual interpretation is given of this verse, it is evident that fish are here intended. The description, therefore, in this entire passage from verse fifth to verse tenth, is designed to denote the calamities which would come upon Egypt from the failure of the waters of the Nile ; and the slightest knowledge of the importance of the Nile to that country will show that all these calamities would follow from such a failure.

11. *Surely the princes, &c.* The following verses to v. 16, are designed to describe further the calamities that were coming upon Egypt by a want of wisdom and prudence in their princes and rulers. The rulers would evince folly in their plans. They would be unable to devise means to meet the impending calamities ; and they would actually increase the national misery by their unwise counsels. The word “princes” here is taken evidently for the rulers or counsellors of state. ¶ *Of Zoan.* The Vulgate, LXX, and Chaldee render this *Tanis*. It was situated in the Tanitic nome (Note on ver. 2), in upper Egypt. It was a very ancient city (Num. xiii. 22), having been

12 Where *are* they ? where *are* thy wise men ? and let them tell thee now, and let them know what ^a the LORD of hosts hath purposed upon Egypt.

^y 1 Cor. 1. 20.

^z ch. 44. 7, 8.

13 The princes of Zoan are become fools, ^a the princes of Noph ^b are deceived ; they have also seduced Egypt, *even* ^c they that are the stay of the tribes thereof.

^a Rom. 1. 22. ^b Jer. 2. 16. ^c the corners, or, governors.

NEW TRANSLATION.

13. Where are they ? where thy wise men ?

Let them tell thee now, let them make known

What JEHOVAH of hosts hath purposed concerning Egypt !

13. The princes of Zoan are become fools,

The princes of Noph are deceived,

They have caused also Egypt to err,

Even the chiefs of her tribes.

built seven years after Hebron. It was in this place, or near it, that God, by the hand of Moses, performed those wonders which were designed to induce Pharaoh to let his people go from Egypt. Ps. lxxxiii. 12, 43. This was a royal city, and was one of the residences of the king and his court. By the Greek writers it is usually called Tanis. In more modern times it is called Mansora. ¶ *Are fools.* They are unable to meet by their counsels the impending calamities. Perhaps their folly was evinced by their flattering their sovereign, and by exciting him to plans that tended to the ruin, rather than the welfare, of the kingdom. ¶ *Become brutish.* Stupid, foolish. Pharaoh was the common name of the kings of Egypt in the same way as *Cesar* became afterwards the common name of the Roman Emperors—and the king who is here intended by Pharaoh is probably Psammetichus. See Note on ver. 4. ¶ *How say ye, &c.* Why do you *flatter* the monarch ? Why remind him of his ancestry ? Why attempt to inflate him with the conception of his own wisdom ? This was, and is the common practice of courtiers ; and in this way, by the flatteries of favorites, kings are often led to measures most ruinous to their subjects.

12. *Where are they ?* This whole verse is an appeal by the prophet to the king of Egypt respecting the pretended wise men—the counsellors and soothsayers of his kingdom. The sense is, ‘a time of distress and danger is evidently coming upon Egypt. They pretend to be wise ; and there is now occasion for all their wisdom, and opportunity to evince it. Let them show it. Let them declare what

14 The ⁴ Lord hath mingled a ⁴ per-verse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

⁴ 1 Kings 22, 23, 23.

⁴ spirit of perverseness.

New Translation.

14. JEHOVAH hath mingled in the midst of them a spirit of giddiness,
And they have caused Egypt to err in all her works,
As a drunkard staggereth in his vomit.

is coming upon the nation. Let them foresee the evil and take proper measures to meet and remove it; and they will then demonstrate that it would be proper for Pharaoh to repose confidence in them.' But if they could not do this, then he should not suffer himself to be deluded, and his kingdom ruined, by their counsels.

13. *The princes of Zoan*, ver. 11. This *repetition* is intensive and emphatic, and shows the deep conviction of the prophet of their folly. The design is here to show that *all* the counsellors on which the Egyptians depended were fools. ¶ *The princes of Noph*. The Vulgate, the LXX, and the Chaldee, render this *Memphis*, and there is no doubt that this is the city intended. The name Memphis may have easily arisen from Noph. It was written also *Moph*, and hence Memphis. It is called *Menouf* by the Copts and Arabians. According to Plutarch, the name Memphis means *the port of the good*. The situation of Memphis has been a subject of considerable dispute, and has afforded matter for long and laborious investigation. Sicard and Shaw fix its site at Djezeh or Gizeh, opposite to old Cairo. Pococke, D'Anville, Niebuhr, and other writers and travellers, place Memphis more in the direction of Metrahery, about fifteen miles further south, on the banks of the Nile, at the entrance of the plain of the mummies, at the north of which the pyramids are placed. It was the residence of the ancient kings of Egypt until the time of the Ptolemies, who commonly resided at Alexandria. Memphis retained its splendor until it was conquered by the Arabians about A. D. 641. It then declined; principally because the Fatimite Caliphs built another city which they called Caherah; "the victorious," the present Grand Cairo, on the eastern shore of the Nile. The consequence was, that Memphis declined; ceased to be a city; and its present site is not certainly known. ¶ *They have also seduced Egypt*. That is, they have by their counsels caused it to err, and have led it into its present embarrassment. ¶ *The stay, &c.* Heb. *ṣṭṭ pīnnā*—the corner; i. e. the support, or those who

- 15 Neither shall there be *any work* | for Egypt, which the head or tail,
| branch or rush, may do.

New Translation.

15. Nor shall there be any work for Egypt,
Which the head or tail, the branch or rush, may perform.

should have been the support. So the word is used to denote the head or leader of a people in Ps. cxviii. 22, Isa. xxviii. 16, Zech. x. 4, 1 Sam. xiv. 38, Judges xx. 2, 14.

14. *The Lord. Jehovah.* ¶ *Hath mingled.* The word מִשְׁכַּח *mîsâkh* to mingle, is used commonly to denote the act of mixing spices with wine to make it more intoxicating. Prov. ix. 2, 5, Isa. v. 22. Here it means, that JEHOVAH has poured out into the midst of them a spirit of giddiness; that is, has produced consternation among them. National commotions and calamities are often thus traced to the overruling providence of God. See Note ver. 2. Comp. ch. x. 5, 6. The meaning is, that God had *suffered* them to fall into divided and foolish counsels, and that he had permitted them to bring these evils upon themselves. ¶ *A perverse spirit.* Heb. *A spirit of perverseness.* The word rendered *perverse* is derived from עָרָא *âra* to be crooked or perverted; to err, &c. Here it means, that their counsels were unwise, and such as tended to error and ruin. The Vulgate renders it, "a spirit of drunkenness"—*vertiginis*. ¶ *To err.* To take foolish counsel; to pursue unwise and unstable plans. ¶ *In every work thereof.* In all their plans and doings. ¶ *As a drunken man, &c.* This is a very striking figure. The whole nation was thus unstable; reeling to and fro; unsettled in their counsels, as a man so intoxicated as to reel and to vomit. Nothing could more strikingly express (1) the *fact* of their perverted counsels and plans, and (2) God's deep abhorrence of the course which they were pursuing. The Chaldee renders this, "as a drunken man staggers, and is rolled in his own vomit."

15. *Neither shall there be any work, &c.* Any plan, design, or undertaking, which they shall be able to accomplish. The sense is, that there shall be such discord and want of counsel that no man, whether a prince, a politician, or a priest, shall be able to give any advice, or form any plan for the national safety and security which shall be successful. ¶ *Which the head or tail.* High or low;

16 In that day shall Egypt be like unto women; and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

Jer. li. 30. Nahum iii. 13.

17 And the land of Judah shall be a terror unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

New Translation.

16. In that day Egypt shall be like women—

It shall tremble and be afraid

At the shaking of the hand of JEHOVAH of hosts,

Which he shall shake over it.

17. And the land of Judah shall be a terror to Egypt;

Every one that maketh mention of it shall tremble,

Because of the counsel of JEHOVAH of hosts

Which he hath counselled against it.

strong or weak; those in office and those out of office; all shall be dispirited and confounded. Rosenmüller understands by the head here, the *political* orders of the nation, and by the tail the *sacerdotal* ranks. But the meaning is, the highest and the lowest ranks—all the politicians, and priests, and princes on the one hand, as the prophet had just stated (vs. 11—15); and all the artificers, fishermen, &c. on the other, as he had stated (vs. 8—10). This verse, therefore, is a *summing up* of all he had said about the calamities that were coming upon them. ¶ *Branch or rush.* See these words explained in the Note on ch. ix. 14.

16. *In that day.* That future time when these calamities shall come upon them. ¶ *Shall Egypt.* The Egyptians. So the LXX and the Chaldee. ¶ *Like unto women.* Timid; fearful; alarmed. The Hebrews often by this comparison express great fear and consternation. Jer. li. 30, Nahum iii. 13. ¶ *Because of the shaking, &c.* The shaking of the hand is an indication of threatening or punishment. Note ch. x. 32, xi. 15.

17. *And the land of Judah.* Or the events which are taking place in the land of Judah. The fear and consternation of Egypt shall be increased when they learn what events are occurring there, and what JEHOVAH has purposed in regard to it. ¶ *Shall be a terror.* Shall be an occasion of fear and trembling; or shall cause terror to the Egyptians. This cannot be understood to mean that they were in danger from an invasion by the Jews, for at that time they were not

18 In that day shall five cities in the land of Egypt speak ^{the language} of Canaan, and swear to the Lord of hosts : ^{one shall be called, The city of} destruction.

³ *Heb.* ⁴ *Zeph. 2. 9.* ⁵ *or, Horeb, or, the sun.*

New Translation.

18. In that day shall there be five cities in the land of Egypt
Speaking the language of Canaan,
And they shall swear to JEHOVAH of hosts ;—
One shall be called the city of Deliverance.

at war, and Judah had no power to overrun Egypt. And the passage does not require this interpretation. Jarchi and Kimchi suppose that the passage means that the Egyptians would hear what had occurred to the army of Sennacherib on its overthrow, and that they would be alarmed as if a similar fate was about to come upon them. But the more probable interpretation is that which refers it to the *invasion* of Judah by Sennacherib. The Egyptians would know of that. Indeed the leading design of Sennacherib was to invade Egypt, and Judah and Jerusalem were to be destroyed only *in the way* to Egypt. And when the Egyptians heard of the great preparations of Sennacherib, and of his advance upon Judah, and how the cities and towns yielded to him (see ch. x. 28—31), and knew that his design was to invade them, “the land of Judah” would be “a terror,” because its distance was small from Egypt, and they apprehended that he would make a rapid descent upon them. Vitranga, however, supposes that the sense is, that the Egyptians in their calamities would remember the prophecies of Jeremiah and others of which they had heard respecting their punishment ; that they would remember that the prophecies respecting Judah had been fulfilled, and that God was a God of truth, and that thus Judah would be a terror to them *because* those predictions had come out of Judah. This is plausible, and it may be the correct explanation. ¶ *Which he hath determined against it.* Either against Judah, or Egypt. The Hebrew will bear either. It may mean that they were alarmed at the counsel which had been formed by JEHOVAH against Judah and which was apparently about to be executed by the invasion of Sennacherib, and that thus they feared an invasion themselves, or that they learned that a purpose of destruction was formed by JEHOVAH against themselves, and that Judah became thus an object of terror because these prophecies were uttered there, and because the prophecies which were spoken there were certain of being fulfilled.

The latter is the interpretation given by Vitringa ; and perhaps this is the most probable.

18. *In that day.* In that future time. The word "day" is used in the Scripture in a large signification *as including the whole period under consideration* ; or the whole time that is embraced in the scope of a prophecy. In this chapter it is used in this sense ; and evidently means that the event here foretold would take place *somewhere* in the period that is embraced in the design of the prophecy. That is, the event recorded in this verse would occur in the series of events that the prophet saw respecting Egypt. See ch. iv. 1. The sense is, that about the time, or following the time of the calamities which had been foretold (ver. 4—17.), the event here described would take place. There would be an extensive fear of JEHOVAH, and an extensive embracing of the true religion in the land of Egypt. ¶ *Shall five cities.* The number *five* here is evidently used to denote an *indefinite* number, in the same way as *seven* is often used in the Scriptures. See Lev. xxvi. 8. Here it means, that several cities in Egypt would use that language, one of which only is specified. ¶ *In the land of Egypt.* In different parts of the land of Egypt. ¶ *The language of Canaan.* Marg. *Lip of Canaan.* So the Hebrew, but the word often means language. The language of Canaan evidently means the *Hebrew* language ; and it is called "the language of Canaan" either because it was the language of the original inhabitants of the land of Canaan, or more probably because it was the language spoken by the Hebrews who occupied Canaan as the promised land ; and then it will mean the language of *the land* of Canaan, or which is spoken in the land of Canaan. The phrase here used is employed probably to denote that they would be converted to the Jewish religion ; or the religion of the Jews would flourish there. A similar expression, to denote conversion to the true God, occurs in Zeph. iii. 9 : "For there I will turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent." ¶ *And swear to the Lord of hosts.* That is, they shall *devote* themselves to him ; or they shall bind themselves to his service by solemn covenant. Comp. Deut. x. 20, Isa. xlv. 20, where conversion to God, and a purpose to serve him, is expressed in the same manner by *swearing* to him, i. e. by solemnly devoting themselves to his service. ¶ *One shall be called.* The name of one of them shall be, &c. Why *one* particularly is designated is not known. ¶ *The city of destruction.* There has been a great va-

riety of interpretation in regard to this expression. The margin renders it, "or *Heres*, or *the Sun*." The Vulgate, "the city of the sun;" evidently meaning Heliopolis. The LXX, "The city Asedek," ἀσέδεκ. The Chaldee, "the city of the house of the sun (beth shêmesh בֵּית שָׁמֶשׁ) which is to be destroyed." The Syriac, "the city of *Heres*." The common reading of the Hebrew text is, עִיר הָהֵרֶס *ir hâhêrêś*. This reading is found in most MS. editions and versions. The word הָרֶס *hêrêś* commonly means *destruction*, though it may also mean *deliverance*; and Gesenius supposes the name was to be given to it because it was to be a *delivered* city; i. e. it would be the city to which "the Saviour," mentioned in ver. 20, would come, and which he would make his capital. Or it may mean that *Heres* was the proper name of an Egyptian city. Ikenius contends that the word *Heres* is taken from the Arabic, and that the name is the same as *Leontopolis*, the city of the lion, a city in Egypt. But besides other objections which may be made to this interpretation, the signification of *lion* is not given to the word in the Hebrew language. The common reading is that which occurs in the text—the city of *Heres*. But another reading הָהֵרֶס *Hâhêrêś* is found in sixteen MSS. and has been copied in the Complutensian Polyglott. This word *Hheres* properly means *the sun*, and the phrase means the city of the sun; i. e. Heliopolis. So the Vulgate reads it. It is well known that Onias, who was disappointed in obtaining the high-priesthood (B. C. 149.) on the death of his uncle Menelaus, fled into Egypt and ingratiated himself into the favor of Ptolemy Philometer and Cleopatra, and was advanced to the highest rank in the army and the court, and that he made use of his influence to obtain permission to build a temple in Egypt like that at Jerusalem, with a grant that he and his descendants should always have a right to officiate in it as high-priests. In order to obtain this, he alleged that it would be for the interest of Egypt; that it would induce many Jews to come and reside there; that their going annually to Jerusalem to attend the great feasts exposed them to alienation from the Egyptians to join the Syrian interest. See Prideaux's Connection, under the year 149 B. C. Josephus expressly tells us (Ant. B. xiii. ch. iii. § 1, 2, 3), that in order to obtain this favor he plead that it had been predicted by Isaiah six hundred years before, and that in consequence of this, Ptolemy granted him permission to build the temple, and that it was built at Leontopolis. It resembled that at Jerusalem, but was smaller and less splendid. This temple

was built within the Nomos or prefecture of Heliopolis, at the distance of twenty-four miles from Memphis. Onias pretended that the very place was foretold by Isaiah, and this would seem to suppose that the ancient reading was that of "the city of the sun." He urged this prediction in order to reconcile the Jews to the idea of another temple besides that at Jerusalem, and plead that it was expressly predicted that there should be another such temple and altar in the land of Egypt. This temple thus erected in Egypt would be an object of disapprobation to the Jews in Palestine. Hence the anxiety of Onias to justify its erection by the authority of Isaiah. Perhaps for the same reason the translation of Isaiah in the Septuagint renders this, "the city of Asedek" ἀσέδεκ, as if the original were צִדְקָה *tzédákâ*—the city of righteousness—i. e. a city where righteousness dwells; or a city which was approved by God. But this is manifestly a corruption of the Hebrew text. It may be proper to remark that the change in the Hebrew between the word rendered destruction הָרָס *hêrēs* and the word "sun" הָרִים *hêrēs* is a change of a single letter, and a change of letters so similar that the one might be easily mistaken for the other; the change of ה into ר. This change might have been easily made without design, though the circumstances would lead us to think it not improbable that a change *may* have been made designedly in the Hebrew text, but by whom is unknown. It *may* have been originally as Onias pretended, and have been subsequently altered by the Jews to counteract the authority which he urged for building a temple in Egypt; but there is no certain evidence of it. The evidence from MSS. is greatly in favor of the reading as in our translation הָרָס; and this may be rendered either *destruction*, or more probably, according to Gesenius, *deliverance*, so called from the *deliverance* that would be brought to it by the promised Saviour. Ver. 20. It may be added, that there is no evidence that Isaiah meant to designate the city where Onias built the temple, but merely to predict that many cities in Egypt would be converted, one of which would be the one here designated. Onias took *advantage* of this, and made an artful use of it, but it was manifestly not the design of Isaiah. Which is the true reading of the passage it is impossible now to determine; nor is it important. I think the most probable interpretation is that which supposes that Isaiah meant to refer to a city *saved* from destruction as mentioned in ver. 20, and that he did not design to designate any particular city by name.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

A Gen. 28. 18. Ex. 24. 4.

NEW TRANSLATION.

19. In that day shall there be an altar to JEHOVAH,
In the midst of the land of Egypt,
And a pillar by the border of it to JEHOVAH.

19. *In that day.* In that future period intended in this prophecy. Ver. 18. ¶ *Shall there be an altar, &c.* An altar is properly a place on which sacrifices are offered. According to the Mosaic law but one great altar was to be erected for sacrifices. But the word *altar* is often used in another sense to denote a place of *memorial*; or a place of worship in general. Josh. xxii. 22, 23, 24, 25, 26. It is clear that Isaiah did not intend that this should be taken *literally*, or that there should be a rival temple and altar erected in Egypt, but his description is evidently taken in part from the account of the religion of the patriarchs, whose altars and pillars and monuments were erected as places of worship, or to mark the places of the worship of the true God. The parallelism here where *pillars* are mentioned shows in what sense the word *altar* is used. It means that the worship of the true God would be established in Egypt, and that *places* should be set apart to his service. *Altars* were among the first places reared as connected with the worship of God. See Gen. viii. 20, xii. 7, xxxv. 1, Ex. xvii. 15. ¶ *To the LORD.* To JEHOVAH—the true God. ¶ *And a pillar.* That is, a memorial to God. This is derived from the account of the religion of the patriarchs. Thus Jacob set up the stone on which he had lain “for a pillar” and poured oil on it. Gen. xxviii. 18. Again (Gen. xxxv. 14), he set up a pillar to mark the place where God met him and talked with him. Comp. Gen. xxxi. 13, Lev. xxvi. 1, Deut. xvi. 22. The word “pillar” when thus used, denotes a stone, or column of wood erected as a monument or memorial; and especially a monument of some manifestation of God or of his favor. Before temples were known, such pillars would naturally be erected; and the description here means simply that JEHOVAH would be worshipped in Egypt. ¶ *At the border thereof.* Not in one place merely; but in all parts of Egypt. It is not improbable that the *name* of Jehovah, or some rude designation of the nature of his worship would be inscribed on such pillars. It is known that the Egyptians

20 And it shall be for a sign ² and cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

² Josh. 4. 20.

New Translation.

20. And it shall be for a sign and for a witness
 To JEHOVAH of hosts in the land of Egypt;
 For they cried to JEHOVAH on account of oppressors,
 And he sent to them a Savior, even a powerful one, and he delivered them.

were accustomed to rear pillars, monuments, obelisks, &c. to commemorate great events, and the names and deeds of illustrious persons were drawn or engraven on them; and the prophet here says, that such monuments should be reared to JEHOVAH. In regard to the fulfillment of this prophecy, there can be no question. After the time of Alexander the Great large numbers of Jews were settled in Egypt. They were favored by the Ptolemies, and they became so numerous that it was deemed necessary that their Scriptures should be translated into Greek for their use, and accordingly the translation called the Septuagint was made. See the Introduction, § 8, 1, (1).

20. *And it shall be, &c.* The altar, and the pillar. This shows that the altar was not to be for sacrifice, but was a *memorial*, or designed to designate a place of worship. ¶ *They shall cry, &c.* That is, oppressed and borne down under the exactions of their rulers they shall seek deliverance from the true God—one instance among many of the effect of affliction and oppression in leading men to seek the true God, and to embrace the true religion. ¶ *The oppressors.* The severe and tyrannical rulers of the land. This was the general character of the kings of Egypt. ¶ *And he shall send them a saviour.* Who this *saviour* should be, has been a subject on which there has been a great difference of opinion. Grotius supposes that it would be *the angel* by which the army of Sennacherib would be destroyed. Gesenius thinks it was Psammetichus, who would deliver them from the tyranny of the eleven kings who were contending with each other. But it is evident that some person is here denoted who would be sent *subsequently* to the national judgments which are here designated. Dr. Gill supposes that by the saviour here is meant the Messiah, but this interpretation does not suit the connection. It is evident that the event here predicted was to take place before the coming of Christ.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do a sacrifice and oblation ; yea, they shall vow a vow unto the LORD, and perform it.

a Mal. I. 11.

New Translation.

21. And JEHOVAH shall be known to Egypt,
And the Egyptians shall know JEHOVAH in that day ;
And they shall present sacrifices and offerings,
And they shall vow a vow to JEHOVAH and shall perform it.

Vitringa and Bishop Newton suppose with more probability that Alexander the Great is here referred to, who took possession of Egypt after his conquest in the East, and who might be called a *saviour*, inasmuch as he delivered them from the reign of the oppressive kings who had tyrannized in Egypt, and inasmuch as his reign and the reigns of those who succeeded him in Egypt would be much more mild than that of the former kings of that country. That Alexander the Great was regarded by the Egyptians as a saviour or a deliverer is apparent from history. Upon his coming to Egypt the people submitted to him cheerfully out of hatred to the Persians, so that he became master of the country without any opposition. Diod. Sic. L. 17. C. 49 ; Arrian L. 3. c. 1 ; Quint. Curtius L. 4. c. 7, 8, as quoted by Newton. He treated them with much kindness ; built the city of Alexandria, calling it after his own name, designing to make it the capital of his empire ; and under him and the Ptolemies who succeeded him trade revived, commerce flourished, learning was patronized, and peace and plenty blessed the land. Among other things, Alexander transplanted many Jews into Alexandria, and granted them many privileges equal to the Macedonians themselves. Joseph. Jew. Wars, B. ii. ch. xviii. § 7. Against Apion, B. ii. § 4. Under the Ptolemies, large numbers of the Jews settled in Egypt. For their use, as has been remarked, the Old Testament was translated into Greek, and a temple was built by Onias under the sixth Ptolemy. Philo represents the number of the Jews in Egypt at not less than one million in his time. They were settled in nearly all parts of Egypt ; but particularly in Heliopolis or the city of the Sun, in Migdol, in Tahpanes, in Noph or Memphis, in Pathros or Thebais (Jer. xlv. 1)—perhaps the five cities referred to in ver. 18. ¶ And a great one. גָּבִר. A mighty one ; a powerful saviour. The name “great” has been commonly assigned to Alexander. The LXX render this “judging (κρίνων) he shall save them ;” evidently regarding גָּבִר as derived from גָּבַר to manage a

22 And the LORD shall smite Egypt; | shall be entreated of them, and shall
 he shall smite and heal it: and they | heal them.
 shall return even to the LORD, and he

New Translation.

22. And JEHOVAH shall smite Egypt—smiting and healing it—
 And they shall return to JEHOVAH,
 And he will be entreated of them and will heal them.

cause, or to judge. Lowth renders it "a vindicator." The word means *great, mighty*; and is repeatedly applied to a prince, chief, or captain. 2 Kings xxv. 8, Dan. i. 8, Esth. i. 8, Dan. v. 11, ii. 48.

21. *And the LORD.* JEHOVAH—the true God. ¶ *Shall be known to Egypt.* Shall be worshipped and honored by the Jews who shall dwell there, and by those who shall be proselyted to the true religion. ¶ *And the Egyptians, &c.* That many of the Egyptians would be converted to the Jewish religion there can be no doubt. This was the result in all countries where the Jews had a residence. Comp. Notes Acts ii. 9—11. ¶ *And shall do sacrifice.* Shall offer sacrifices to JEHOVAH. That is, they shall *worship* him in the usual manner; or shall unite with the Jews in worshipping the true God. ¶ *And oblation.* Or offering. The word מִנְחָה *mīnḥā* denotes any offering that is not a *bloody* sacrifice—a thank-offering; an offering of incense, flour, grain, &c. See vol. 1, p. 98. The sense is, that they should be true worshippers of God. ¶ *They shall vow a vow, &c.* They shall be sincere and true worshippers of God. The large numbers of the Jews that dwelt there; the fact that many of them doubtless were sincere; the circumstances recorded (Acts ii. 9—11.) that Jews were in Jerusalem on the day of Pentecost; and the fact that the true religion was carried to Egypt, and the Christian religion established there, all show how fully this prediction was fulfilled.

22. *And the LORD shall smite Egypt.* That is, in the manner described in the previous part of this prophecy (ver. 2—10). ¶ *And heal it.* Or restore it—to more than its former splendor and prosperity—as described in the previous verses (vs. 18—20). He shall send it a saviour; he shall open new sources of prosperity; and he shall cause the true religion to flourish there. These advantages would be more than a compensation for all the calamities that he would bring upon it. ¶ *And they shall return, &c.* They shall turn to JEHOVAH as the result of these calamities.

23 In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the

q ch. 11. 16.

Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.

New Translation.

23. In that day shall there be a high-way from Egypt to Assyria ;
And the Assyrian shall come into Egypt, and the Egyptian into Assyria ;
And the Egyptian shall serve with the Assyrian.
24. In that day shall Israel be the third with Egypt and Assyria,
A blessing in the midst of the land.

23. *There shall be a highway.* A communication ; that is, there shall be an alliance between Egypt and Assyria as constituting parts of one empire, and as united in the service of the true God. These two nations had been formerly at war. Now they would be united as parts of the same kingdom, and in the same worship of one God. The same figure of a *highway* is found in ch. xi. 16. See Note on that place. The truth was, that Alexander by his conquests subjected Assyria and Egypt ; and they constituted parts of his empire, and were united under him. It was true also that there were large numbers of Jews in both these countries, and that they were united in the service of the true God. They worshipped him in those countries ; and they met at Jerusalem at the great feasts, and thus Judah, Assyria, and Egypt were united in this worship. ¶ *And the Assyrian shall come into Egypt.* There shall be free and uninterrupted intercourse between the two nations for commerce as parts of the same empire. ¶ *And the Egyptians shall serve with the Assyrians.* In the same armies ; under the same leader. This was the case under Alexander the Great. Or the word *serve* may mean that they would serve God unitedly. So Lowth and Noyes render it.

24. *In that day.* Note, ver 18. ¶ *Shall Israel be the third, &c.* That is, the three shall be united as one people. Instead of being rival, hostile and contending kingdoms, they shall be united and friendly ; and instead of having different and jarring religions they shall all worship the same God. Under Alexander the Great, Assyria and Egypt were united in one empire ; and in the times succeeding him the Jews were scattered extensively in Assyria and Egypt, and they were thus united in the worship of the same God. The prophecy rather refers to the

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt; my people, and Assyria the work of my hands, and Israel mine inheritance.

1 Pet. 2. 10.

2 Eph. 2. 10.

New Translation.

25. Whom JEHOVAH of hosts shall bless, saying,

“Blessed be my people Egypt;

“And Assyria the work of my hands;

“And Israel mine inheritance.”

spread of the true religion, and the worship of the true God, than to a political or civil alliance. ¶ *Even a blessing.* It shall be a source of blessing, because from Judea the true religion would extend into the other lands. ¶ *In the midst of the land.* That is, *the united land*—the land, or united nation composed of the three nations now joined in alliance. Judea was situated in the *midst* of this united land, or occupied a central position between the two. It was also true that it occupied a central position in regard to the whole earth, and that from it, as a radiating point, the true religion was disseminated throughout all nations.

25. *Whom the LORD of hosts shall bless.* That is, which united country he shall acknowledge as truly worshipping him, and on which he shall bestow his favors as his united and favored people. ¶ *Egypt my people.* Worshipping me; or regarded and treated as my friends: ¶ *Assyria the work of my hands.* This is synonymous with the expression ‘my people.’ It means that the arrangements by which the true religion would be established among them, were the work of God. Conversion or turning to God is every where in the Scriptures spoken of as the work, or creation of God. See Eph. ii. 10. “For we are his workmanship; created in Christ Jesus unto good works.” Comp. 2 Cor. v. 17, Ps. c. 3. ¶ *Israel mine inheritance.* My possession; the land and people in which I have a peculiar property, or which is peculiarly my own—a name not unfrequently given to Israel. For a learned examination of the various hypotheses in regard to the fulfillment of this prophecy, see Vitringa. He himself applies it to the times succeeding Alexander the Great. Alexander he regards as the “saviour” mentioned in ver. 20; and the establishment of the true religion referred to by the prophet as that which would take place under the Ptolemies. Vitringa has proved—what indeed is known to all who have the slightest knowledge of history—that there were large numbers of Jews under the Ptolemies in Egypt, and that multitudes became proselytes to the Jewish faith.

CHAPTER XX.

ANALYSIS.

THIS prophecy occupies this single chapter. Its design and scope it is not difficult to understand. The time when it was delivered is designated in ver. 1, and was manifestly in the reign of Hezekiah. The Assyrian empire had extended its conquests far. They had conquered Syria, Damascus, and Ephraim or Samaria. 2 Kings xviii. 9—12. The king of Assyria had sent Tartan to take possession of Ashdod or Azotus, the maritime key of Palestine, and there was evident danger that the Assyrians would also overthrow the government of Judah, and secure also the conquest of Egypt. In these circumstances of danger, the main reliance of Judah was on the aid which they hoped to derive from Egypt and Ethiopia (ver. 5.), as being alone able to repel the invasion of the Assyrians. They relied rather on that aid than on God. To *recall* them from this, and to show them the vanity of such a dependence, and to lead them to rely on God, Isaiah was sent to them to be a sign; or to indicate by a symbolical action what would be the fate of the Egyptians on whom they were placing their reliance. Ver. 4. By showing the Jews what would be the destiny of Egypt, and that that destiny would soon overtake them, he designed to withdraw them from resting on their assistance, and to turn them to God for protection and aid.

1 In the year, that Tartan came of Assyria sent him,) and fought unto Ashdod, (when Sargon the king against Ashdod and took it;

2 Kings 18, 17.

New Translation.

VISION XV. CHAPTER XX. *Egypt and Assyria.*

1. In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it;

1. *In the year that Tartan, &c.* Tartan was one of the generals of Sennacherib. ¶ *Came unto Ashdod.* Ashdod, called by the Greeks Azotus, was a sea-port on the Mediterranean between Askelon and Ekron, and not far from Gaza. It was one of the five cities of the Philistines, assigned to the tribe of Judah, but never conquered by them. Josh. xiii. 8, xv. 46, 47. The temple of Dagon stood here; and hither the ark of God was brought after the fatal battle of Ebenezer. 1 Sam. v. 1, seq. It sustained many sieges, and was regarded as an important place in respect to Palestine, and also to Egypt. It was taken by Tartan, and remained in the possession of the Assyrians until it was besieged by Psammetichus the Egyptian king, who took it after a siege of twenty-nine years. Herod. ii. 157. It was about

2 At the same time spake the LORD thy loins, and put off thy shoe from
 * by Isaiah the son of Amoz, saying, thy foot. And he did so, walking naked
 Go, and loose the sackcloth from off and barefoot.

6 by the hand of.

NEW TRANSLATION.

2. At that time JEMOVAN spake by Isaiah the son of Amoz, saying, '
 "Go and loose the sackcloth from thy loins,
 "And put off thy shoes from thy feet."
 And he did so, walking naked and barefoot.

thirty miles from Gaza. It is now a small village, and is called *Esud*. It was besieged and taken by Tartan as preparatory to the conquest of Egypt, and if the king who is here called *Sargon* was Sennacherib, it is probable that it was taken before he threatened Jerusalem. ¶ *When Sargon, &c.* Who this *Sargon* was is not certainly known. Some have supposed that it was Sennacherib, and others that it was Shalmanezzer the father of Sennacherib, and others that it was Esar-Haddon the successor of Sennacherib. *Michaelis*. Rosenmüller supposes that it was a king who reigned between Shalmanezzer and Sennacherib. Tartan was a general of Sennacherib, and it is natural to suppose that he is here intended. Jerome says that Sennacherib had seven names, and Kimchi says he had eight; and it has been supposed that *Sargon* was one of those names. Oriental princes often had several names; and hence the difficulty of identifying them. It is by no means easy to determine who is intended here; nor is it very material in order to see the main drift of the prophecy. As however Tartan was a leader of the army of Sennacherib; as Sennacherib meditated the conquest of Egypt; and as Judah was relying on the aid of Egypt when Sennacherib threatened Jerusalem (*Isa. xxxvi. 6.*), these circumstances would rather incline us to the opinion that Sennacherib is intended. See a full description of the various hypotheses in Vitringa on this place.

2. *By Isaiah*. Marg. "by the hand of Isaiah." So the Hebrew. That is, by the instrumentality of Isaiah; or through him. He sent him to make known the fate of the Egyptians, and the folly of trusting in them on this occasion. ¶ *Go and loose the sackcloth, &c.* For the meaning of the word *sackcloth*, see Note, ch. iii. 24. It was commonly worn as an emblem of mourning. But there is also reason to believe that it was also worn by prophets, and was regarded, in some degree, as their appropriate dress. It was made usually of the coarse

hair of the goat, and was worn as a zone, or girdle around the loins. That this was the dress of Elijah is apparent from 2 Kings i. 8. "He was an hairy man, and girt with a girdle of leather," &c.; that is, he was clothed in a garment made of hair, of the coarse hair of the goat. The same was true of John the Baptist. Matth. iii. 4. That the prophets wore "a rough garment" is apparent also from Zech. xiii. 4, "neither shall they (the false prophets) wear a rough garment (Heb. *a garment of hair*) to deceive;" i. e. the false prophets shall not assume the dress of the true prophets for the purpose of deluding the people, or to make them think that they were the true prophets. It is evident, therefore, that this hairy garment was regarded as a dress that appertained particularly to the prophets. It is well known, also, that the ancient Greek philosophers had a peculiar dress to distinguish them from the common people. Probably the custom of wearing *hair cloth* among the monks of later ages took its rise from this example of the prophets. His removing this garment and his shoe, was designed to be a sign or an emblem to show that the Egyptians should be stripped of all their possessions, and carried captive to Assyria. ¶ *Walking naked, &c.* That is, walking *without this peculiar prophetic garment*. It does not mean that he was in a state of entire nudity; for all that he was directed to do was to lay this garment—this emblem of his office—aside. It was his *peculiar garment*; and to be stripped of that was to be regarded as naked. The word *naked*, moreover, is used in the Scriptures, not to denote an absolute destitution of clothing, but to denote that the *outer garment* was laid aside. See Note John xxi. 7. Thus it is said of Saul (1 Sam. xix. 24.) that he "stripped off his clothes also, and prophesied before Samuel, and lay down naked all that day," &c., i. e. he stripped off his royal robes, and was *naked* or *unclothed* in that respect. He removed his *peculiar dress* as a king, or military chieftain, and appeared in the ordinary dress. It cannot be supposed that the king of Israel would become literally without raiment. So David is said to have danced *naked* before the ark, i. e. with his royal robes laid aside. How long Isaiah walked in this manner has been a matter of doubt. See Note on ver. 3. That the prophets were accustomed to use symbolical actions to denote the events which they foretold, there can be no question. See Note ch. viii. 18. Thus the children of Isaiah, and the names given to them, were significant of important events, ch. viii. 1, 2, 3. See Jeremiah xviii. 1—6, xliii. 8, 9, in both of which places he used emble-

3 And the Lord said, Like as my | barefoot three years for a sign and
servant Isaiah hath walked naked and | wonder upon Egypt and upon Ethiopia;

New Translation.

3. And JEHOVAH said,

"As my servant Isaiah hath walked naked and barefoot,

"A three years sign and wonder,

"In regard to Egypt and to Cush ;

matic actions to exhibit the events concerning which he prophesied in a striking manner. Thus also the prophets are expressly called "*signs, and wonders.*" Zech. iii. 8, Ez. xii. 6.

3. *Like as.* That is, 'as Isaiah has gone stripped of his peculiar garment as a prophet, so shall the Egyptians and Ethiopians be stripped of all that they value and be carried captive into Assyria. They shall be despoiled of all that they possess, and become prisoners to the invading army of the Assyrians.' ¶ *Hath walked—three years.* There has been a great deal of difficulty felt in the interpretation of this place, from the strong improbability that Isaiah should have gone in this manner for a space of time so long as our translation expresses. The LXX render this, "as my servant Isaiah hath walked naked and barefoot three years, three years shall be for signs and wonders to the Egyptians and Ethiopians." The phrase in the Hebrew, "three years," *may* either be taken with the preceding part of the sentence, as in our translation, meaning that he actually walked so long ; or it may be taken with that which follows, and then it will denote that he was a sign and wonder with reference to the captivity of the Egyptians and Ethiopians ; or that by this symbolical action he, in some way, indicated that they would be carried away captive for that space of time ; or as Eben-Ezra and Abarbanel suppose, that he signified that their captivity would commence after three years. Lowth supposes that it means that his walking was for three days, and that the Hebrew text has been corrupted. Vitranga also seems to suppose that this is possible, and that a day was a symbolical sign for a year. Rosenmüller supposes that this prophetic action was continued during three years *at intervals*, so that the subject might be kept before the mind of the people. But the supposition that this means that the symbolic action of walking naked and barefoot continued for so long a time in any manner, is highly improbable. (1.) The Hebrew does not necessarily require it. It *may* mean simply that his actions were a

6 And the inhabitant of this ¹isle | our expectation, whither we flee for
shall say in that day, Behold, such ²is | help to be delivered from the King of
1 or, country, Jer. 47. 4. 2 Job 6. 20. Assyria : and how shall we escape ?

New Translation.

6. "And the inhabitant of this coast shall say in that day,
 'Lo, such is our trust
 'To which we fled for succour,
 'That we might be delivered from the king of Assyria !
 'And how then shall we escape ?'"

ever confided in a people so little able to aid them, instead of trusting in the arm of God. ¶ *Egypt their glory.* Their boast, as if Egypt was able to save them. The word here rendered *glory* תְּהִלָּה means properly *ornament, praise, honor*; and then it may mean the *object* of glory, or that in which men boast, or confide. That is its sense here. Comp. Isa. x. 12, xiii. 19, Zech. xii. 7.

6. *And the inhabitant.* The dwellers generally. The people. ¶ *Of this isle.* יַם. The word יַם *isle* is used here in the sense of *coast*, or *maritime* country, and is evidently applied to Palestine, or the land of Canaan, which is a narrow coast lying on the Mediterranean. That the word is often used in this sense, and may be applied to a maritime country, see Notes ch. xiii. 22, xli. 1. The connection here requires us to understand it of Palestine. ¶ *Shall say, &c.* Shall condemn their own folly in trusting in Egypt, and seeking deliverance there. ¶ *And how shall we escape ?* They shall be alarmed for their own safety, for the very nation on which they had relied had been made captive. And when the *stronger* had been subdued, how should the feeble and dependent escape a similar overthrow and captivity ? All this was designed to show them the folly of trusting in the aid of another nation, and to lead them to trust in the God of their fathers.

CHAPTER XXI.

ANALYSIS. CHAP. XXI. 1—10.

THE prophecy which commences this chapter occupies the first ten verses. That it relates to Babylon is apparent from ver. 2 and ver. 9. The object is to foretell the destruction of that city by the Medes and Persians, and the design is the same as in the more extended and minute description of the same event in ch. xiii, xiv. Whether it was delivered at the same time, or at another time, cannot be determined from the prophecy. The purpose however of the prophecy is the same as there—to give consolation to the Jews who should be carried captive to that city; to assure them that Babylon would be destroyed, and that they would be delivered from their long and severe bondage. This is indicated in a brief and graphic manner in ver. 10.

This oracle or ode is one of singular beauty. It is distinguished for its brevity, energy, and force; for the variety and the rapidity of the action, and for the striking manner in which the events are made to pass before the mind. It is the language of strong excitement and of alarm; language that expresses rapid and important movements; and language that belongs to great vigor of conception and sublimity in description. In the oracle the prophet supposes himself in Babylon, and the events which are described are made to pass rapidly in vision (see Intro. § 7, 4) before him. He first sees (ver. 1) the dreadful storm coming at a distance (the hostile armies), approaching like a whirlwind and threatening destruction to every thing in its way. He then (ver. 2) hears God's direction to the invading armies; represents himself as made acquainted with the design of the vision; and hears the command of God to Elam (Persia) and Media to go up and commence the siege. Regarding himself as among the exiles in the midst of Babylon, and in view of these invading hosts, he (ver. 3, 4) represents the influence on his own mind, and describes himself as deeply affected in view of this sudden invasion, and of the calamities that were coming upon Babylon. In ver. 5 he describes the state of the Babylonians. It is done in a most rapid and graphic manner. They are represented first, as preparing the table, making ready for feasting and revelry, setting the watch on the watch-tower, and giving themselves up to feasting; and secondly, as suddenly alarmed and called to anoint the shield, and prepare for war. He then (vs. 6—9) declares the event, and the way in which the princes of Babylon would be roused from their revelry. But it is described in a very remarkable manner. He does not *narrate* the events, but he represents himself as directed to appoint a watchman (ver. 6) to declare or announce what he should see. That watchman (ver. 7) sees two chariots—representing two nations coming rapidly onward to execute the orders of God. So rapid is their approach, so terrible their march, that the watchman cries out (ver. 9) that Babylon is fallen, and will be inevitably destroyed. The prophet then (ver. 10) closes the prophecy by an address to the afflicted Jews whom God had “threshed” or punished by sending them captive to Babylon, and with the declaration that this was intended by the Lord of hosts to be declared unto them. The whole design of the prophecy, therefore, is to console them, and to repeat the assurance given in ch. xiii, xiv, that Babylon would be destroyed, and that they would be delivered from bondage.

1 The burden of the desert of the sea. through; so it cometh from the desert,
As whirlwinds ^d in the south pass from a terrible land.

^d Zech. 9. 14.

New Translation.

VISION XVI. CHAP. XXI. 1—10. *Babylon.*

1. THE ORACLE CONCERNING THE DESERT OF THE SEA.

Like whirlwinds violently rushing along from the south,
So it cometh from the desert—
From a terrible land.

1. *The burden.* See Note ch. xiii. 1. ¶ *Of the desert of the sea.* Respecting the desert of the sea. There have been almost as many interpretations of this expression as there have been interpreters. That it means Babylon, or the country about Babylon, there can be no doubt; but the question why this phrase was applied, has given rise to a great diversity of opinions. The term *desert* מִדְּבָר *mīdhbār* is usually applied to a wilderness, or to a comparatively barren and uncultivated country—a place for flocks and herds (Ps. lxx. 13, Jer. ix. 9, &c.); or to an actual waste, a sandy desert (Isa. xxxii. 15, xxxv. 1); and particularly to the deserts of Arabia (Gen. xiv. 6, xvi. 7, Deut. xi. 24). It may here be applied to Babylon either historically, as having been *once* an unreclaimed desert, or by *anticipation* as descriptive of what it *would be* after it should be destroyed by Cyrus, or possibly both these ideas may have been combined. That it was *once* a desert or vast waste before it was reclaimed by Semiramis is the testimony of all history; that it is *now* a vast waste is the united testimony of all travellers. There is every reason to think that a large part of the country about Babylon was formerly overflowed with water *before* it was reclaimed by dykes, and that the name *desert* is given to it because it was the appropriate and natural description of the place. It was naturally a waste, and when the artificial dykes and dams should be removed it would again be a desert. ¶ *Of the sea.* יָם *Yām*. There has been also much difference of opinion in regard to this word. But there can be no doubt that it refers to the Euphrates, and to the extensive region of marsh that was covered by its waters. The name *sea*, יָם, is not unfrequently given to a large river, to the Nile, and to the Euphrates. See Note ch. xi. 15. Comp. ch. xix. 5. Herodotus i. 184, says that “Semiramis confined the Euphrates within its channel by raising great dams against it; for before, it over-

2 A 'grievous vision is declared unto me ; the treacherous dealer * dealeth treacherously, and the spoiler spoileth. | Go up, O Elam : besiege, O Media : all the sighing thereof have I made to cease.

4 Jer.

2 ch. 33. 1.

5 ch. 13. 17. Jer. 49. 34.

New Translation.

2. A grievous vision was revealed to me ;—
The plunderer plundereth, and the robber destroyeth.
"Go up, O Elam ! Besiege, O Media !
"All its oppression do I make to cease."

flowed the whole country like a sea." And Abydenus in Eusebius (Prepara. Evang. B. ix. p. 457) says, respecting the building of Babylon by Nebuchadnezzar, that "it is reported that all this was covered with water, *and was called a sea.*" Comp. Strabo Geog. B. xvi. § 9, 10, and Arrianus de Expedit. Alexandri, L. vii. c. xxi. Cyrus removed these dykes, re-opened the canals, and the waters were suffered to remain, and again converted the whole country into a vast marsh. See Notes on ch. xiii, xiv. ¶ *As whirlwinds.* That is, the army comes with the rapidity of a whirlwind. In ch. viii. 8 (comp. Hab. i. 11) an army is compared to an overflowing and rapid river. Here it is compared to a whirlwind, or a tempest—a comparison that is very striking and impressive. ¶ *In the south.* Whirlwinds or tempests are often in the Scripture represented as coming from the south. The burning sands of Arabia were situated to the south of Palestine and whirlwinds are described as arising there, and sweeping over the neighboring regions. Zech. ix. 14, Job xxxvii. 9 :

Out of the south cometh the whirlwind,
And cold out of the north.

So Virgil :

creberque procellis

Æniad, i. 85.

Africus,—

In Job i. 19, the whirlwind is represented as coming "from the wilderness ;" that is, from the *desert* of Arabia. Comp. Jer. xiii. 24, Hos. xiii. 15. ¶ *So it cometh.* The desolation ; or the army that shall lay Babylon waste. ¶ *From the desert.* See ch. xiii. 4, and the Note on that place. God is there represented as collecting the army for the destruction of Babylon "on the mountains," and by mountains are probably denoted the same as is here denoted by the desert. The country of the *Medes* is doubtless intended, which in the view of civilized

and refined Babylon was an uncultivated region, or a vast waste or wilderness. ¶ *From a terrible land.* A country rough and uncultivated; abounding in forests or wastes.

2. *A grievous vision.* Margin as in Heb. *hard.* On the word *vision* see Note ch. i. 1. The sense here is, that the vision which the prophet saw was one that indicated great calamity. Vs. 3, 4. ¶ *Is declared unto me.* Is announced; revealed; manifested; that is, is caused to pass before me, and its meaning is made known to me. ¶ *The treacherous dealer.* חֲבֹנֵן. The perfidious, unfaithful person or people. This is the usual signification of the word; but the connection here does not seem to require the signification of treachery or perfidy, but of *violence.* The word has this meaning in Hab. ii. 5, and in Prov. xi. 3, 6. It refers here to the Medes; and to the fact that oppression and violence were now to be exercised towards Babylon. Lowth renders this:

“The plunderer is plundered, and the destroyer is destroyed,”

but the authority for so rendering it is doubtful. He seems to suppose that it refers to Babylon. But the Hebrew evidently means, that there is to be plundering and devastation, and that this is to be accomplished by a nation accustomed to it, and which is immediately specified; that is, the united kingdom of Media and Persia. The Chaldee renders it, “They who bring violence, suffer violence; and the plunderers are plundered.” Jarchi says, that the sense of the Hebrew text according to the Chaldee is, “Ah! thou who art violent! there comes another who will use thee with violence; and thou plunderer, another comes who will plunder thee, even the Medes and Persians, who will destroy and lay waste Babylon.” But the Hebrew text will not bear this interpretation. The sense is, *Isaiah saw desolation approaching.* This was to be produced by a nation *accustomed* to it, and who would act towards Babylon in their true character, and would lay it waste. ¶ *Go up.* This is an address of God to Media and Persia. See Note ch. xiii. 17. ¶ *O Elam.* This was the name of the country originally possessed by the Persians, and was so called from Elam a son of Shem. Gen. x. 22. It was east of the Euphrates, and comprehended properly the mountainous countries of Khusistan and Louristan, called by the Greek writers *Elymais.* In this country was Susa or Shushan, mentioned in Dan. viii. 2. It is here put for

3 Therefore⁴ are my loins filled with pains; pangs have taken hold upon me, | as the pangs of a woman that travaileth:
 I was bowed down at the hearing of it; | I was dismayed at the seeing of it.

A ch. 15. 5.

New Translation.

3. Therefore are my loins full of pain;
 Anguish hath seized me as the anguish of a woman in travail.
 I am so oppressed that I cannot see;
 I am so dismayed that I cannot hear.

Persia in general, and the call on Elam and Media to go up was a call on the united kingdom of the Medes and Persians. ¶ *Besiege*. That is, besiege Babylon. ¶ *O Media*. See Note ch. xiii. 17. ¶ *All the sighing thereof*, &c. This has been very differently interpreted by expositors. Some understand it (as Rosenmüller, Jerome, Lowth, &c.) as designed to be taken in an *active* sense; that is, all the groaning *caused* by Babylon in her oppressions of others, and particularly of God's people, would cease. Others refer it to the army of the Medes and Persians, as if *their* sighing should be over; i. e. their fatigues and labors in the conquest of Babylon. Calvin supposes that it means that the Lord would be deaf to the sighs of Babylon; that is, he would disregard them and would bring upon them the threatened certain destruction. The probable meaning is that suggested by Jerome, that God would bring to an end all the sighs and groans which Babylon had caused in a world suffering under her oppressions. Comp. ch. xiv. 7, 8.

3. *Therefore*, &c. In this verse, and the following, the prophet represents himself as *in* Babylon, and as a witness of the calamities which would come upon the city. He describes the deep sympathy which he feels in her sorrows, and represents himself as deeply affected by her calamities. A similar description occurred in the pain which the prophet represents himself as enduring on account of the calamities of Moab. See Note ch. xv. 5, xvi. 11. ¶ *My loins*, &c. I am deeply pained. See Note ch. xvi. 11. ¶ *With pain*. The word here used מְהִימָה denotes properly the pains of parturition, and the whole figure is taken from that. The sense is, that the prophet was filled with the deepest distress, the most acute sorrow and anguish, in view of the calamities which were coming on Babylon. That is, the sufferings of Babylon would be indescribably great and dreadful. See Nah. ii. 11, Ezek. xxx. 4, 9. ¶ *I was bowed down*. Under the

4 My ^s heart panted, fearfulness af-
frighted me: the ^t night of my pleasure
hath he turned ^s into fear unto me.

^s or, my mind wandered.

^t Dan. 5. 5, &c.

^s put.

5 Prepare the table, watch in the
wachtower, eat, drink: arise, ye prin-
ces, and anoint the shield.

NEW TRANSLATION.

4. My mind is bewildered, terrors affright me;
The night of my pleasure hath he turned into sorrow.
5. Prepare the table,
Set the watch,
Eat and drink:—
Rouse, O ye princes,
Anoint the shield!

deep grief and sorrow produced by these calamities. ¶ *At the hearing of it.* The Hebrew may have this sense, and mean that these things were made to pass before the eye of the prophet, and that the sight oppressed him, and bowed him down. Or more probably the *נ* in the word *הִשְׁתַּכַּח* is to be taken *privatively*, and means, ‘I was so bowed down or oppressed that I *could not* see, I was so dismayed that I *could not* hear;’ that is, all his senses were taken away by the greatness of the calamity, and by his sympathetic sufferings. A similar construction occurs in Ps. lxi. 23: “Let their eyes be darkened that they see not,” *הִשְׁתַּכַּח* i. e. *from* seeing. ¶ *I was dismayed.* I was troubled, terrified, affrighted.

4. *My heart panted.* Margin, “My mind wandered.” The Hebrew word rendered *panted* (*הִשְׁתַּכַּח*) means to wander about; to stagger; to be giddy; and is applied often to one that staggers by being intoxicated. Applied to the heart it means that it is disquieted or troubled. ¶ *The night of my pleasure.* There can be no doubt that the prophet here refers to the night of revelry and riot in which Babylon was taken. The prophet calls it the night of *his* pleasure, not because he delighted in such scenes, and not because he would be actually there at that time, but because he represents himself as being *in* Babylon, where he saw this vision of its ruin; because, under this figure, he speaks of himself as one of the residents in Babylon; and he therefore uses such language as an inhabitant of Babylon would use. *They* would call it the night of their pleasure because it was set apart to feasting and revelry. ¶ *Hath he turned into fear.* God has made it a night of consternation and alarm. The prophet here

refers to the fact that Babylon would be taken by Cyrus during that night, and that consternation and alarm would suddenly pervade the affrighted and guilty city. See Dan. v.

5. *Prepare the table.* This verse is one of the most striking and remarkable that occurs in this prophecy, or indeed in any part of Isaiah. It is language supposed to be spoken in Babylon. The first direction—perhaps supposed to be that of the king—is to prepare the feast, or the table for the feast. Then follows a direction to set a watch—to make the city safe, so that they might revel without fear. Then a command to eat and drink; and then immediately a sudden order, as if alarmed at an unexpected attack, to arise and anoint the shield;—and to prepare for a defence. The *table* here refers to a feast;—that impious feast mentioned in Dan. v. on the night in which Babylon was taken, and Belshazzar slain. Herodotus (i. 191), Xenophon (Cyrop. 7, 5), and Daniel (v.) all agree in the account that Babylon was taken on the night in which the king and his nobles were engaged in feasting and revelry. The words of Xenophon are, “But Cyrus, when he heard that there was to be such a feast in Babylon, in which all the Babylonians would drink and revel through the whole night, on that night, as soon as it began to grow dark, taking many men, opened the dams into the river;” that is, he opened the dykes which had been made by Semiramis and her successors to confine the water of the Euphrates to one channel, and suffered the waters of the Euphrates again to flow over the country so that he could enter Babylon beneath its walls, and in the channel of the river. Xenophon has also given the address of Cyrus to the soldiers. “Now,” says he, “let us go against them. Many of them are asleep; many of them are intoxicated; and all of them are unfit for battle (*δούρτατοι*).” Herodotus says (L. i. c. 191), “It happened that there was a feast among them, and they devoted that time to dances and revelry, and that during that time the city was taken by Cyrus.” Compare the account in Daniel, ch. v. ¶ *Watch in the watchtower.* Place a guard so that the city shall be secure. Babylon had on its walls many *towers*, placed at convenient distances (see Notes on ch. xiii.), in which guards were stationed to defend the city, and to give the alarm on any approach of an enemy. Xenophon has given a similar account of the taking of the city. “They having arranged their guards, drank until light.” ¶ *Eat, drink.* Give yourselves to revelry during the night. See Dan. v. ¶ *Arise, ye princes.* This language indicates

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

NEW TRANSLATION.

6. For thus hath JEHOVAH said unto me,
Go set a watchman, who shall declare what he seeth.

sudden alarm. It is the language either of the prophet, or more probably the language of the king of Babylon, alarmed at the sudden approach of the enemy, and calling upon his nobles to arm themselves and make a defence. The army of Cyrus entered Babylon by two divisions—one on the north where the waters of the Euphrates entered the city, and the other by the channel of the Euphrates on the south. Knowing that the city was given up to revelry on that night, they had agreed to imitate the sound of the revellers until they should assemble around the royal palace in the centre of the city. They did so. When the king heard the noise, supposing that it was the sound of a drunken mob, he ordered the gates of the palace to be opened to ascertain the cause of the disturbance. When they were thus opened the army of Cyrus rushed in, and made an immediate attack on all who were within. It is to this moment that we may suppose the prophet here refers, when the king, aroused and alarmed, would call on his nobles to arm themselves for battle. See Jahn's History of the Hebrew Commonwealth, p. 153, Ed. Andover, 1828. † *Anoint the shield*. That is, prepare for battle. Gesenius supposes that this means to rub over the shield with oil to make the leather more supple, and impenetrable. Comp. 2 Sam. i. 21. The Chaldee renders it, "Fit, and polish your arms." The LXX, "Prepare shields." Shields were instruments of defence prepared to ward off the spears and arrows of an enemy in battle. They were made usually of a rim of brass or wood, and over this was drawn a covering of the skin of an ox or other animal, in the manner of a drum-head with us. Occasionally the hide of a rhinoceros or an elephant was used. Burckhardt (Travels in Nubia) says that the Nubians use the hide of the hippopotamus for the making of shields. But whatever skin might be used, it was necessary occasionally to rub it over with oil lest it should become hard and crack, or lest it should become so rigid that an arrow or a sword would easily penetrate it. Jarchi says, that "shields were made of skin, and that they anointed them with the oil of olive." The sense is, 'Prepare your arms! Make ready for battle!'

7 And he saw a chariot with a couple | chariot of camels; and he hearkened of horsemen, a chariot of asses, and a | diligently with heed.

New Translation.

7. And he saw a troop, horsemen two abreast;
Also a troop of asses, and a troop of camels,
And he hearkened with the utmost attention.

6. *Go, set a watchman.* This was said to Isaiah in the vision. He represents himself as in Babylon, and as hearing God command him to set a watchman on the watch-tower who would announce what was to come to pass. All this is designed merely to bring the manner of the destruction of the city more vividly before the eye.

7. *And he saw a chariot with a couple of horsemen.* This passage is very obscure from the ambiguity of the word רֶכֶב *rèkhèbh*, *chariot*. Gesenius contends that it should be rendered "*cavalry*," and that it refers to cavalry two abreast hastening to the destruction of the city. The word רֶכֶב denotes properly a chariot, or wagon (Judges v. 28); or a collection of wagons (2 Chron. i. 14, viii. 6, ix. 25); and sometimes refers to the *horses* or *men* attached to a chariot. "David houghed all the chariots" (2 Sam. viii. 4); that is, all the *horses* belonging to them. "David killed of the Syrians seven hundred chariots" (2 Sam. x. 18); that is, all the *men* belonging to seven hundred chariots. According to the present Masoretic pointing, the word רֶכֶב does not mean, perhaps, any thing else than a chariot strictly, but other forms of the word with the same letters denote *riders* or *cavalry*. Thus the word רֶכֶב denotes a horseman (2 Kings ix. 17); a charioteer or driver of a chariot, 1 Kings xxii. 34, Jer. li. 21. The verb רָכַב denotes to ride; and is usually applied to riding on the backs of horses or camels; and the sense here is, that the watchman saw a riding, or persons riding two abreast; that is, *cavalry*, or men borne on horses, and camels, and asses, and hastening to attack the city. ¶ *With a couple of horsemen.* The word *couple* צֵמֶד *izemèd* means properly a *yoke* or *pair*; and it means here that the cavalry was seen in *pairs*, i. e. two abreast. By this was denoted the approach of the army of the Medes and Persians. It is well known that their army abounded with cavalry. ¶ *A chariot of asses.* Or rather, as above, *a riding on asses*—or a troop—an approach of men in this manner to battle. Asses were formerly used in war where horses could not be procured. Thus Strabo (xv. 2, § 14) says of the inhabitants of Caramania, "Many use asses for war in the want of
Voz. II.* 10

8 And he cried, ¹ A lion: My lord, I | in = the day-time, and I am set in my
stand continually upon the watch-tower | ward ² whole nights;

¹ or, as a lion.

= Hab. 2. 1. ² or every night.

NEW TRANSLATION.

8. And he cried, "Like a lion [they come] !

"O my lord ! I keep my station all the day long,

"And keep my post all night.

horses." And Herodotus (4. 129) says expressly that Darius Hystaspis employed asses in a battle with the Scythians. ¶ *And a chariot of camels.* A riding on camels. Camels also were used in war, perhaps usually to carry the baggage. See Diod. 2. 54, 3. 44, Liv. 37. 40, Strabo xvi. 3. They are used for all purposes of burden in the East, and particularly in Arabia, and their rapidity of march makes them of great service in predatory excursions. The Arabs are thus enabled to make a rapid and unexpected descent on their neighbors, and to carry off their booty before it is possible to overtake them. See Burckhardt's Travels in Syria, &c. ¶ *And he hearkened diligently,* &c. And he listened with very great attention—as a man set to watch would—that he might ascertain their number, &c.

8. *And he cried, a lion.* Margin, *as a lion.* This is the correct rendering. The particle *as*, is not unfrequently omitted. See Isa. lxii. 5, Ps. xi. 1. That is, 'I see them approach with the fierceness, rapidity, and terror of a lion.' Comp. Rev. x. 3. ¶ *My lord, I stand continually upon the watch-tower,* &c. This is the speech of the watchman, and is addressed, not to *JEHOVAH*, but to him that appointed him. It is designed to show the *diligence* with which he had attended to the object for which he was appointed. He had watched day and night; he had been unceasing in his observation; and the result was, that now at length he saw the enemy approach like a lion. He saw their numbers, and the rapidity of their movements, and it was certain that Babylon now must fall. The language here used has a striking resemblance to the opening of the '*Agamemnon*' of *Æschylus*; being the speech of the watchman, who had been very long watching upon his tower for the signal which should make known that Troy had fallen. It thus commences:

'For ever thus! O keep me not, ye gods,
For ever thus, fixed in the lonely tower
Of Atreus' palace, from whose height I gaze
O'erwatched and weary, like a night-dog, still

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

p Jer. 51. 2, &c. Rev. 14. 2.

r Jer. 50. 2.

New Translation.

9. "And lo! here cometh a troop of men,
 "Horsemen, two abreast."
 And he answered and said,
 "Fallen, fallen, is Babylon!
 "And all the images of her gods are cast broken to the ground."

Fixed to my post; meanwhile the rolling year
 Moves on, and I my wakeful vigils keep
 By the cold star-light sheen of spangled skies.'

SYMMONS, quoted in the Pictorial Bible.

¶ *I am set in my ward.* My place of watching; the place where one keeps watch. It does not mean that he was confined or imprisoned, but that he had kept his watch station (שָׁמַר מִשְׁמָרָה from שָׁמַר to watch, to keep, to attend to.) ¶ *Whole nights.* Marg. *every night.* It means that he had been faithful; he had not left his post day or night.

9. *And, behold.* Lo, this is the result of my watching. I see now destruction coming upon the city. ¶ *A chariot of men.* This place shows that the word *chariot* רֶכֶב may denote something else than a wagon or carriage, as a chariot drawn by men cannot be intended. The sense can be expressed perhaps by the word *riding*, 'I see a RIDING of men approach;' that is, I see *cavalry* drawing near, or men riding and hastening to the battle. ¶ *With a couple of horsemen.* The word *with* is not in the Hebrew. The meaning is, 'I see a riding of men, or cavalry; and they come in pairs, two by two, or two abreast.' A part of the sentence is to be supplied from ver. 7. He saw not only horsemen, but riders on asses and camels. ¶ *And he answered.* That is, the watchman answered. The word *answer* in the Scriptures means often merely to commence a discourse after an interval; to begin to speak. Acts v. 8, Dan. ii. 26. ¶ *Babylon is fallen.* That is, her ruin is certain. So many are approaching; such a mighty army is drawing near; and they approach so well prepared for battle, that the ruin of Babylon is inevitable. The *repetition* of this declaration that "Babylon is fallen," denotes emphasis and certainty. Comp. Ps. xcii. 9:

For lo, thine enemies, O Lord,
 For lo, thine enemies shall perish.

10 O my threshing, and the^scorn of | the Lord of hosts, the God of Israel,
my floor : that which I have heard of | have I declared • unto you.

3200.

• Ezek. 3. 17—19. Acts 22. 26, 27.

New Translation.

10. O my threshing, and the corn of my floor !
What I have heard from JEHOVAH of hosts, God of Israel,
That have I declared to you.

Ps. xciii. 3 :

The floods have lifted up, O Lord ;
The floods have lifted up their waves.

A similar description is given of the fall of Babylon in Jer. l. 32, li. 8 ; and John has copied this description in the account of the overthrow of the mystical Babylon, Rev. xviii. 1, 2. Babylon was distinguished for its pride, and arrogance, and haughtiness. It became, therefore, the emblem of all that is haughty, and as such is used by John in the Apocalypse ; and as such it was a most striking emblem of the pride, and arrogance, and haughtiness, and oppression which have always been evinced by Papal Rome. ¶ *And all the graven images, &c.* Babylon was celebrated for its idolatry, and perhaps was the place where the worship of idols commenced. The principal god worshipped there was Belus, or Bel. See Note on ch. xlv. 1. ¶ *Are broken, &c.* That is, shall be destroyed ; or, in spite of its idols, the whole city would be ruined.

10. *O my threshing.* The words *to thresh, to tread down, &c.*, are often used in the Scriptures to denote punishments inflicted on the enemies of God. An expression like this occurs in Jer. li. 33, in describing the destruction of Babylon. “The daughter of Babylon is like a threshing-floor ; it is time to thresh her,” &c. In regard to the mode of threshing among the Hebrews, and the pertinency of this image to the destruction of the enemies of God, see Note on Isa. xxviii. 27. Lowth, together with many others, refers this to Babylon, and regards it as an address of God to Babylon in the midst of her punishment. “O thou, the object on which I shall exercise the severity of my discipline ; that shall lie under my afflicting hand like corn spread out upon the floor to be threshed out and winnowed, to separate the chaff from the wheat.” But the expression can be applied with more propriety to the Jews ; and may be regarded as the language of *tenderness* addressed by God through the prophet to his

people when they should be oppressed and broken down in Babylon. 'O thou, my people, who hast been afflicted and crushed; who hast been under my chastening hand, and reduced to these calamities on account of your sins; hear what God has spoken respecting the destruction of Babylon, and your consequent certain deliverance.' Thus it is the language of consolation; and is designed, like the prophecies in ch. xiii, xiv, to comfort the Jews when they should be in Babylon with the certainty that they would be delivered. The language of *tenderness* in which the address is couched, as well as the connection, seems to demand this interpretation. ¶ *And the corn of my floor.* Heb. "the son of my threshing-floor,"—a Hebraism for grain that was on the floor to be threshed. The word *son* is often used in a peculiar manner among the Hebrews. See Note, Matt. i. 1. ¶ *That which I have heard, &c.* This shows the scope or design of the whole prophecy—to declare to the Jews the destruction that should come upon Babylon, and their consequent deliverance. It was important that they should be *assured* of that deliverance, and hence Isaiah *repeats* his predictions, and minutely states the manner in which their rescue should be accomplished.

VISION XVII. CHAPTER XXI. 11, 12. *Dumah, or Idumea.*

ANALYSIS.

This prophecy is very obscure. It comprises but two verses. When it was delivered, or on what occasion, or what was its design, it is not easy to determine. Its brevity has contributed much to its obscurity; nor amidst the variety of interpretations which have been proposed, is it possible to ascertain with entire certainty the true explanation. Perhaps no portion of the Scriptures, of equal length, has been subjected to a greater variety of exposition. It is not the design of these Notes to go at length into a detail of opinions which have been proposed, but to state as accurately as possible the sense of the prophet. Those who wish to see at length the opinions which have been entertained on this prophecy, will find them detailed in Vitringa and others.

The prophecy relates evidently to Idumea. It stands in connection with that immediately preceding respecting Babylon, and it is probable that it was delivered at that time. It has the appearance, in some respects, of being a reply by the prophet to language of *insult* or *taunting* from the Idumeans, and to have been spoken when calamities were coming rapidly on the Jews. But it is not certain that that was the time or the occasion. It is certain only that it is a prediction of calamity succeeding to prosperity—perhaps prosperity coming to the afflicted Hebrews in Babylon, and of calamity to the taunting Idumeans who had exulted over their downfall and captivity, and who are represented as sneeringly inquiring of the prophet what was the prospect in regard to the Jews. This is substantially the view given by Vitringa, Rosenmüller, and Gesenius.

According to this interpretation the scene is laid in the time of the Babylonish captivity. The prophet is represented as having been placed on a watch-tower long and anxiously looking for the issue. It is night; i. e. it is a time of ca-

lamiy, darkness and distress. In this state of darkness and obscurity, some one is represented as calling to the prophet from Idumea, and tauntingly inquiring, what of the night, or what the prospect was. He asks, whether there was any prospect of deliverance; or whether these calamities were to continue, and perhaps whether Idumea was also to be involved in them with the suffering Jews. To this the prophet answers, that the morning began to dawn—that there *was* a prospect of deliverance. But he adds, that calamity was also coming;—calamity probably to the nation that made the inquiry—to the land of Idumea—*perhaps* calamity that should follow the deliverance of the Hebrew captives, who would thus be enabled to inflict vengeance on Edom, and to overwhelm it in punishment. The morning dawns, says the watchman; but there is darkness still beyond. Light is coming—but there is night also: light for us; darkness for you. This interpretation is strengthened by a remarkable coincidence in an independent source, and which I have not seen noticed, in the cxxxviii Psalm. The irritated and excited feelings of the captive Jews against Edom; their indignation at the course which Edom pursued when Jerusalem was destroyed; and their desire of vengeance, is there strongly depicted, and accords with this interpretation, which supposes the prophet to say that the glad morning of the deliverance of the *Jews* would be succeeded by a dark night to the taunting Idumeans. The feelings of the captured and exiled Jews were expressed in the following language in Babylon (Ps. cxxxvii. 7):

Remember, O JEHOVAH, the children of Edom in the day of Jerusalem;
Who said, *Rase it, rase it, even to the foundation.*

That is, we desire vengeance on Idumea, who joined with our enemies when Jerusalem was destroyed; and when Jerusalem shall be again rebuilt we pray that they may be remembered; or that punishment may be inflicted on them for exulting over our calamities. The watchman adds that if the Idumean was disposed to inquire farther he could. The result could be easily ascertained. It was clear, and the watchman would be disposed to give the information. But he adds, “return, come;”—perhaps meaning, ‘repent; then come and receive a more favorable answer;’—denoting that if the Idumeans *wished* a favorable answer, they should repent of their treatment of the Jews in their calamities; and that *then* a condition of safety and prosperity would be promised them.

As there is considerable variety in the ancient versions of this prophecy, and as it is brief, they may be presented to advantage at a single view. The Vulgate does not differ materially from the Hebrew. The following are some of the other versions:

Septuagint.	Chaldee.	Syriac.	Arabic.
<i>The vision of Idumea. Unto me he called out of Seir, ‘Guard the fortresses.’</i> Φυλάσσεις ἐν ὄρεσιν, I guard morning and night. If you inquire, inquire, and dwell with me. In the grove (ὄρυγαν) thou shalt lie down, and in the way of Dedan, Δαιδά, and also the night. If ye will inquire, inquire, and then at length come.	<i>The burden of the cup of malediction which is coming upon Duma. He cries to me from heaven. ‘O prophet, prophecy; O prophet, prophecy to them of what is to come.’</i> The prophet said, ‘There is a reward to the just, and revenge to the unjust. If you will be converted, be converted while you can be converted.	<i>The burden of Duma. The nightly watchman calls to me out of Seir. And the watchman said, ‘The morning cometh</i> 1923 <i>and also the night. If ye will inquire, inquire, and then at length come.</i>	<i>A prophecy respecting Edom and Seir, the sons of Esau. Call me from Seir. ‘Keep the towers. Guard thyself morning and evening. If you inquire, inquire.’</i>

It is evident from this variety of translation that the ancient interpreters felt that the prophecy was enigmatical and difficult. It is not easy in a prophecy so brief, and where there is scarcely any clew to lead us to the historical facts, to give an interpretation that shall be entirely satisfactory and unobjectionable. Perhaps the view given above may be as little liable to objection as any one of the numerous interpretations which have been proposed.

11 The burden of Dumah. † He call- of the night? Watchman, what of the
 leth to me out of Seir, Watchman, what night?
 † 1 Chron. i. 30. Jer. 49. 7, &c. Esak. 25. 2, &c. Ob. 1, &c.

NEW TRANSLATION.

VISION XVII. CHAP. XXI. 11, 12. *Idumea.*

11. THE BURDEN OF DUMAH!

One called unto me from Seir,

"Watchman, what of the night?"

"Watchman, what of the night?"

11. *The burden.* See Note ch. xiii. This word burden naturally leads to the supposition that *calamity* in some form was contemplated in the prophecy. This is indicated in the prophecy by the word night.

† *Of Dumah.* Dumah דִּמָּה is mentioned in Gen. xxv. 14, 1 Chron. i. 30, as one of the twelve sons of Ishmael. It is known that those sons settled in Arabia, and that the Arabians derive their origin from Ishmael. The name *Dumah* therefore properly denotes one of the wandering tribes of the Ishmaelites. The LXX evidently read this as if it had been אֱדוֹמָה Edom or Idumea—'Ἰδοῦμαλα. Jakut mentions two places in Arabia to which the name *Dumah* is given, Dumah Irak, and Dumah Felsen. The former of these, which Gesenius supposes is the place here intended, lies upon the borders of the Syrian desert, and is situated in a valley seven days journey from Damascus, according to Abulfeda, in Long. 65° and in N. Latitude 29° 30', and about three and a half days journey from Medina. Niebuhr mentions Dumah as a station of the Wehabites. See Gesenius' Comm. in loco. There can be little doubt that the place referred to is situated on the confines of the Arabian and Syrian deserts, and that it is the place called by the Arabians *Duma the stony*, or *Syrian Duma*. Rob. Calmet. It has a fortress, and is a place of strength. Jerome says, "Duma is not the whole province of Idumea, but is a certain region which lies toward the south, and is twenty miles distant from a city of Palestine called Eleutheropolis, near which are the mountains of Seir." It is evident from the prophecy itself that *Idumea* is particularly referred to, for the prophet immediately adds,

that the voice came to him from Mount "Seir," which was the principal mountain of Idumea. Why the name *Dumah* is used to designate that region has been a matter on which critics have been divided. Vitringa supposes that it is by a play upon the word *Dumah*, because the word *may* be derived from דָּמָם *Dāmām*, to be silent, to be still; and that it is used to denote the *silence*, or the *night*, which was about to come upon Idumea; that is, the calamity of which this was a prediction. But this is too far-fetched, and fanciful. Kocher supposes that the prophet used the word denoting *silence* דָּמָם by a paranomasia, and by derision for אָדָם, as if Idumea was soon to be reduced to silence, or to destruction. I suppose that he refers to Idumea. The reference to *Seir* proves this. The name *Dumah* is probably used because the wandering tribe of Ishmaelites was at that time in Idumea, or because this city of Dumah was one of the places on which the calamities would fall which were impending over Idumea, and concerning which the prophecy was uttered. Idumea, or the country of Edom, is frequently referred to by the prophets. See Jer. xlix. 7—10, 12—18, Ezek. xxxv. 1—4, 7, 9, 14, 15, Joel iii. 19, Amos i. 11, Obad. v. 2—18, Mal. i. 3, 4. For a description of Idumea, and of the prophesies respecting it, see Notes on Isa. xxxiv. ¶ *He calleth*. One calleth; there is a voice heard by me from Seir. Lowth renders it, "a voice crieth unto me." But the sense is, that the prophet hears one crying, or calling (קָרָא) to him from the distant mountain. ¶ *Unto me*. The prophet Isaiah. ¶ *Out of Seir*. The name *Seir* was given to a mountainous tract or region of country that stretched along from the southern part of the Dead Sea to the eastern branch of the Red Sea, terminating near Ezion-Geber. Mount Hor formed a part of this range of mountains. Esau and his descendants possessed the mountains of Seir, and hence the whole region obtained the name of Edom, or Idumea. Mount Seir was anciently the residence of the *Horites* (Gen. xiv. 6), but Esau made war with them and destroyed them. Comp. Deut. ii. 5, 12, Gen. xxxvi. 8, 9. Here it is put for the country of Idumea, and the sense is, that the whole land, or the inhabitants of the land, are heard by the prophet in a taunting manner asking him what of the night. ¶ *Watchman*. Note ver. 6. The prophet Isaiah is here referred to. Comp. ch. lii. 8, lvi. 10. He is represented as being in the midst of the calamities that had come upon Judea, and either in Babylon or Jerusalem, and as looking anxiously and patiently for the close of these calamities. ¶ *What of the*

12 The watchman said, The morn- | will inquire, inquire ye: return,
ing cometh, and also the night: if ye | come.

New Translation.

12. The watchman replieth;—

“The morning cometh! *and—also—NIGHT!*

“If ye will inquire, inquire!

“Return—then come again!”

night? Comp. Hab. ii. 1. ‘How stands the night? What is the prospect? What have you to announce respecting the night? How much of it is passed? And what is the prospect of the dawn?’ *Night* here is the emblem of calamity, affliction, oppression, as it often is in the Scriptures (comp. Job xxxv. 10, Micah iii. 6); and it refers here probably to the calamities which had come upon Judea. The inquiry is, How much of that calamity had passed? What was the prospect? How long was it to continue? How far was it to spread? The inquiry is *repeated* here to denote *intensity or emphasis*, manifesting the deep interest which the inquirer had in the result.

12. *The watchman said.* Or rather *saith*; indicating that this is the answer which the prophet returned to the inquiry from Idumea. ¶ *The morning cometh.* There are signs of approaching day. The *morning* here is an emblem of prosperity; as the light of the morning succeeds to the darkness of the night. This refers to the deliverance from the captivity at Babylon, and is to be supposed as having been spoken near the time when that captivity was at an end;—or nearly at break of day after the long night of their bondage. This declaration is to be understood as referring to a different people from those referred to in the expression which immediately follows, “and also the night.” ‘*The morning cometh*—to the captive Jews;—*and also the night*—to some other people—to wit, the Idumeans.’ It *might* mean that the morning was to be succeeded by a time of darkness to the same people; but the connection seems to demand that we understand it of others. ¶ *And also the night.* A time of calamity and affliction. This is emphatic. It refers to the Idumeans. ‘The morning cometh to the captive Jews;—it shall be *closely* succeeded by a night—a time of calamity—to the taunting Idumeans.’ During the captivity of the Jews in Babylon the Idumeans invaded and took possession of the southern part of Judea. The prophet here refers to the fact, perhaps, that on the return of the Jews to their native land

they would revenge this by expelling them, and by inflicting punishment on the land of Edom. For a full proof that calamities came upon the land of Idumea, see Keith on the Prophecies, Art. Idumea, and Notes on Isa. xxxiv. ¶ *If ye will inquire, inquire.* If you choose to ask any thing further in regard to this you can. The sense is probably this: 'You Idumeans have asked respecting *the night* in derision and reproach. An answer has been given somewhat agreeably to that inquiry. But if you seriously wish to know any thing further respecting the destiny of your land, you can ask me (Isaiah) or any other prophet, and it will be known. But ask it in seriousness and earnestness, and with a suitable regard for the prophetic character and for God. And especially if you wish a more favorable answer to your inquiries, it is to be obtained only by forsaking sin and turning to God, and *then* you may come with the hope of a brighter prospect for the future.' The design of this is, therefore, (1) to *reprove* them for the manner in which they had asked the question; (2) to assure them that God was willing to direct humble and serious inquirers; and (3) to show in what way a favorable answer could be obtained—to wit, by repentance. And this is as true of sinners now as it was then. *They* often evince the reproachful and taunting spirit which the Idumeans did. *They* hear only a similar response;—that prosperity and happiness await the Christian, though now in darkness and affliction; and that calamity and destruction are before the guilty. *They might* have the same answer—an answer that God would bless them and save them, if they would inquire in a humble, serious, and docile manner. ¶ *Return.* Turn from your sins; come back to God, and show respect for him and his declarations. ¶ *Come.* *Then* come and you shall be accepted; and the watchman will also announce *morning* as about to dawn on you. Then come to inquire, and God will be your Friend and Protector. This seems to be the sense of this very dark and difficult prophecy. It is brief, enigmatical, and obscure. Yet it is beautiful; and if the sense above given be correct, it contains most weighty and important truth—alike for the afflicted and persecuted friends, and the persecuting and taunting foes of God. With reference to the interpretation here proposed, which supposes, as will have been seen, (1) a state of excited feeling on the part of the Jews towards the Idumeans for the part which they took in the destruction of their city; (2) the prospect of speedy deliverance to the Jews in Babylon; and (3) a consequent desolation and vengeance on the

Idumeans for the feelings which they had manifested in the destruction of Jerusalem, see the prophecy of Obadiah, vs. 10—21. In that prophecy these circumstances are all to be found: (1) The hostility of the Edomites against Jerusalem, and the part which they took in the destruction of the city, in vs. 10—14; (2) the fact of the deliverance of the Jews from captivity, in ver. 17; (3) the consequent vengeance upon the Idumeans, vs. 18—21. This remarkable coincidence in an independent prophecy is a strong circumstance to prove that the interpretation above proposed is correct.

VISION XVIII. CHAPTER XXI. 13—17. *Arabia.*

ANALYSIS.

The remainder of this chapter is occupied with a single prophecy respecting Arabia. It was *probably* delivered about the time that the former was uttered—during the reign of Hezekiah, and before the invasion of Sennacherib. It had reference, I suppose, to Sennacherib; and was designed to foretell the fact that either in his march to attack Judea, or on his return from Egypt, he would pass through Arabia, and perhaps oppress and overthrow some of their clans. At all events, it was to be fulfilled within a year after it was uttered (ver. 16), and refers to *some* foreign invasion that was to come upon their land. Rosenmüller supposes that it relates to the same period as the prophecy in Jer. xlix. 28, seq., and refers to the time when Nebuchadnezzar sent Nebuzaradan to overrun the lands of the Ammonites, the Moabites, the Philistines, the Arabians, the Idumeans, and some others who had revolted from him, and who had formed an alliance with Zedekiah.

The sentiment of the prophecy is simple—that within a year the country of Arabia would be overrun by a foreign enemy. The form and manner of the prophecy is highly poetic and beautiful. The images are drawn from customs and habits which pertain to the Arabians, and which characterize them to this day. In ver. 13, the prophecy opens with a declaration that the caravans that were accustomed to pass peacefully through Arabia would be arrested by the apprehension of war. They would seek a place of refuge in the forests and fastnesses of the land. Thither also the prophet sees the Arabians flocking, as if to exercise the rites of hospitality, and to minister to the wants of the oppressed and weary travellers. But the reasons why *they* are there, the prophet sees to be that *they* are oppressed and driven out of their land by a foreign invader, and *they* also seek the same places of security and of refuge, vs. 14, 15. All this would be accomplished within a year (ver. 16); and the result would be, that the inhabitants of Arabia would be greatly diminished, ver. 17.

13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

NEW TRANSLATION.

VISION XVIII. CHAP. XXI. 13—17. *Arabia.*

13. THE BURDEN OF ARABIA.

In the forest, in Arabia shall ye lodge,
O ye caravans of Dedan!

13. *The burden.* Note ch. xiii. 1. ¶ *Upon Arabia.* מְבַרֵךְ. This is an unusual form. The title of the prophecies is usually without the

א rendered *upon*. Lowth supposes this whole title to be of doubtful authority, chiefly because it is wanting in most MSS. of the LXX. The LXX connect it with the preceding prophecy respecting Dumah, and make this a part or a continuance of that. The preposition א *upon* means here *respecting, concerning*, and is used instead of על, as in Zech. ix. 1. Arabia is a well known country of western Asia, lying south and south-east of Judea. It was divided into three parts, Arabia Deserta, on the east; Arabia Petrea, lying south of Judea; and Arabia Felix, lying still further south. What part of Arabia is here denoted it may not be easy to determine. It is probable that it was Arabia Petrea, because this lay between Judea and Egypt, and would be exposed to invasion by the Assyrians should they invade Egypt; and because this part of Arabia furnished, more than the others, such retreats and fastnesses as are mentioned in vs. 13—15. ¶ *In the forest.* בַּיַּעַר. The word יַעַר *forest* usually denotes a grove, a collection of trees, &c. But it may mean here, any place of refuge or of retreat from a pursuing foe; a region of thick underwood; an uncultivated, inaccessible place, where they would be concealed from an invading enemy. ¶ *In Arabia.* The LXX, the Vulgate, and the Chaldee, understand this of the *evening*, “In the evening.” בֵּעֶרְבָּ. The word עֶרְבָּ with different points from those which the Masorites have used here means *evening*, but there is no necessity of departing from the translation in our English version. The sense would not be materially affected whichever rendering should be preferred. ¶ *Shall ye lodge.* Shall you pass the night. This is the usual signification of the word. But here it may be taken in a larger sense, as denoting that they would remain there; they would pitch their tents there; they would seek a refuge there. The sense I suppose to be this: ‘O ye travelling caravans of Dedan! Ye were accustomed to pass through Arabia, and to find a safe and hospitable entertainment there. You passed through without fear; but now, the Arabians shall be subdued and oppressed; they shall be overrun by a foreign enemy; they shall be unable to show you hospitality and to ensure your safety in their tents, and for fear of the enemy still in the land you will be obliged to seek a lodging in the inaccessible thickets of the forests.’ The passage is intended to denote the *change* that had taken place, and to show the *insecurity* for caravans. ¶ *O ye travelling companies.* Ye caravans. אֲרֻחֹת. This word usually signifies *ways, paths, cross-roads*. But it is here used evidently to denote those who *travelled* in such ways or paths; that is,

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

7 or, bring ye.

New Translation.

14. The inhabitants of the land of Tema

Bring water to meet the thirsty ;

With bread they supply the fugitive.

caravans of merchants. So it is used in Job vi. 19 : "The *caravans* of Tema." It is well known that in the East it is usual for large companies to travel together, called *caravans*. Arabia Petrea was a great thoroughfare for such companies. ¶ *Of Dedanim.* Descendants of *Dedan*. There are two men of this name mentioned in the Old Testament—the son of Raamah the son of Cush, mentioned in Gen. x. 7 ; and the son of Jokshan the son of Abraham by Keturah, Gen. xxv. 3. The descendants of the latter settled in Arabia Petrea, and the descendants of the former near the Persian Gulf. It is not easy to determine which is here intended, though most probably those who dwelt near the Persian Gulf, because they are often mentioned as merchants. They dealt in ivory, ebony, &c., and traded much with Tyre (Ezek. xxvii. 21), and doubtless also with Egypt. They are here represented as passing through Arabia Petrea on their way to Egypt, and as compelled by the calamities in the country to find a refuge in its fastnesses and inaccessible places.

14. *Of the land of Tema.* Tema was one of the sons of Ishmael (Gen. xxv. 15) ; and is supposed to have peopled the city of Thema in Arabia Deserta. The word denotes here one of the tribes of Ishmael, or of the Arabians. Job speaks (vi. 19) of "the troops of Tema," and Jeremiah (xxv. 23) connects Tema and Dedun together. Ptolemy speaks of a city called Themma (Θέμμα) in Arabia Deserta. This city lies, according to D'Anville, in 57° of longitude, and 27° of N. latitude. According to Seetzen it is on the road usually pursued by caravans from Mecca to Damascus. Lowth renders it "the southern country," but without authority. The LXX render it Θαιμάν *Thaiman*. ¶ *Brought water, &c.* Marg. "bring ye." This might be rendered in the imperative, but the connection seems rather to require that it be read as a declaration that they did so. To bring water to the thirsty was an act of hospitality, and especially in eastern countries, where water was so scarce, and where it was of so much consequence

15 For * they fled, from the swords,
from the drawn sword, and from
the bent bow, and from the griev-
ousness of war.

* Job 6. 16, 20.

§ from the face of, or, for fear.

16 For thus hath the Lord said unto
me, Within a year, according to the
years of an hireling, * and all the glo-
ry of Kedar * shall fail:

* Job 7. 1.

* ch. 60. 7.

New Translation.

15. For from the face of swords they flee ;

From the face of the drawn sword ;

And from the face of the bended bow ;

And from the face of the grievous war.

16. For thus saith the Lord unto me :—

Within a year, as the years of an hireling,

Shall all the glory of Kedar be consumed, —

to the traveller in the burning sands and deserts. To this day the
Arabians are distinguished for hospitality. The idea is, that there
would be great distress ; that the inhabitants of the land would be op-
pressed and pursued by an enemy ; and that the Arabians, referred to
by the prophet (ver. 13), would be driven from their home, and be de-
pendent on others ; that they would wander through the vast deserts,
deprived of the necessaries of life ; and that they would be dependent
on the charity of the people of Tema for the supply of their returning
wants. ¶ *They prevented.* Our word *prevent* usually means at pre-
sent, *to hinder, to obstruct.* But in the Scriptures, and in the old En-
glish sense of the word, it means *to anticipate, to go before.* That is
the sense of the word קָדְמוּ here. They *anticipated* their wants by
bread ; that is, they supplied them. This was an ancient and an hon-
orable rite of hospitality. Thus Melchizedek (Gen. xiv. 17, 18) is
said to have come out and met Abraham, when returning victorious
from the slaughter of Chedorlaomer, with bread and wine. ¶ *Him that
fled.* The inhabitant of the land of Arabia that fled before the invader,
perhaps the inhabitants of Kedar (ver. 16), or of some other part of
Arabia. It is not meant that the *whole* land of Arabia would be deso-
late, but that the invasion would come upon certain parts of it ; and
the inhabitants of other portions—as of Tema—would supply the wants
of the fugitives.

15. *For they fled.* The inhabitants of one part of the land.
¶ *The grievousness of war.* Heb. the *weight* (כָּבֵד), the *heaviness, the
oppression* of war—probably from the calamities that would result

17 And the residue of the number of | dren of Kedar, shall be diminished :
archers, & the mighty men of the chil- | for the LORD God of Israel hath spok-
| ^{1 bow.} | en it.

New Translation.

17. And the remaining number of the bowmen,
The mighty men of the sons of Kedar, shall be diminished :
For **יְהוָה**, God of Israel, hath spoken it.

from the march of the Assyrian through their land, either on his way to Judea or to Egypt.

16. *Within a year.* What has been said before was figurative. Here the prophet speaks without a metaphor, and fixes the time when this should be accomplished. It is not usual for the prophets to designate the exact time of the fulfillment of their prophecies in this manner. ¶ *According to the years of an hireling.* Exactly ; observing the precise time specified. Job vii. 1. See the phrase explained on ch. xvi. 14. ¶ *All the glory.* The beauty, pride, strength, wealth, &c. ¶ *Of Kedar.* Kedar was a son of Ishmael (Gen. xxv. 15). He was the father of the Kedareneans or *Cedrai* mentioned by Pliny (Nat. His. v. 11). They dwelt in the neighborhood of the Nabatheans, in Arabia Deserta. These people lived in tents, and were a wandering tribe, and it is not possible to fix the precise place of their habitation. They resided, it is supposed, in the south part of Arabia Deserta, and the north part of Arabia Petrea. The name *Kedar* seems to be used sometimes to denote Arabia in general, or Arabia Deserta particularly. See Ps. cxx. 5, Cant. i. 5, Isa. xlii. 11, lx. 7, Jer. ii. 10, xlix. 28, Ezek. xxvi. 21. ¶ *Shall fail.* Shall be consumed, destroyed (**רָחַץ**).

17. *And the residue of the number.* That is, those who shall be left in the invasion. Or perhaps it may be read, 'there shall be a remnant, or a remainder of the number of bowmen ; the mighty men of Kedar shall be diminished.' ¶ *Of archers.* Hebrew, "of the bow ;" that is, of those who use bows in war. The bow and arrow was the common instrument in hunting and in war among the ancients. ¶ *Shall be diminished.* Heb. "shall be made small ;" they shall be reduced to a very small number. We cannot indeed determine the precise historical event to which this refers, but the whole connection and circumstances seem to make it probable that it referred to the invasion by the Assyrian when he went up against Judah, or when he was on his way to Egypt.

CHAPTER XXII.

ANALYSIS OF VS. 1—14.

THIS chapter is made up of *two* prophecies; the first comprising the first fourteen verses, and addressed to the city of Jerusalem; and the second (vs. 15—25) relating to the fall of Shebna, the prefect of the palace, and to the promotion of Eliakim in his place. They may have been delivered nearly at the same time, but still the subjects are distinct.

The first (vs. 1—14) relates to Jerusalem. See Note on ver. 1. It has reference to some period when the city was besieged, and when universal consternation spread among the people. The prophet represents himself as in the city, and as a witness of the consternation. He (1) describes (vs. 1—3) the alarm that prevailed in the city at the approach of the enemy. The inhabitants flee to the tops of the houses either to observe the enemy or to make a defence, and the city is filled with alarm and distress, mingled with the tumultuous mirth of a portion who regard defence as hopeless, and who give themselves up to revelry and gluttony, because they apprehended that they must at all events soon die. The prophet then (2) describes (vs. 4—8) his own grief at the impending calamity, and especially at the state of things within the city. It is indeed a day of trouble, and his heart is pained. He portrays the distress; describes those who cause it, and the people engaged in it; and says that the valleys around the city are filled with chariots, and that the horsemen of the enemy have come to the very gate. He then (3) describes the preparations which are made *in* the city for defence. Vs. 9—11. The inhabitants of the city had endeavored to repair the breaches of the walls; had even torn down their houses to furnish materials, and had endeavored to secure the *water* with which the city was supplied from the enemy; but they had not looked to God as they should have done for protection. The scope of the prophecy therefore is, to reprove them for not looking to God, and also for their revelry in the very midst of their calamities. The prophet then (4) describes the state of *morals* within the city. Vs. 12—14. It was a time when they should have humbled themselves, and looked to God. He called them to fasting and to grief; but they supposed that the city *must* be taken, and that they must die, and a large portion of the inhabitants, despairing of being able to make a successful defence, gave themselves up to riot and drunkenness. They said, 'we *must* die soon. Why therefore should we not eat and drink and enjoy life as long as it lasts, since it must soon end.' To reprove this, was one design of the prophet; and perhaps also to teach the general lesson that men, in view of the certainty of death, should *not* madly and foolishly give themselves to sensual indulgence and to sin.

There has been a difference of opinion in regard to the event to which this prophecy refers. Most have supposed that it relates to the invasion by Sennacherib; others have supposed that it relates to the destruction of the city by Nebuchadnezzar. Viiringa and Lowth suppose that the prophet had *both* events in view; the former in vs. 1—5, and the latter in the remainder of the prophecy. But it is not probable that it has a two-fold reference. It has the appearance of referring to a *single* calamity; and this mode of interpretation should not be departed from without manifest necessity. The general aspect of the prophecy has reference, I think, to the invasion by Sennacherib. He came near the city; the city was filled with alarm; and Hezekiah prepared himself to make as firm a stand against him as possible, and put the city in the best possible state of defence. The description in vs. 9—11 of the preparation made for defence agrees exactly with the account given of the defence

which Hezekiah made against Sennacherib in 2 Chron. xxxii. 2; and particularly in regard to the effort made to secure the water of Siloam for the use of the city, and to prevent the Assyrians from obtaining it. In 2 Chron. xxxii 2, seq. we are told that Hezekiah took measures to stop all the fountains of water without the city, and the brook (Kedron), in order that the Assyrians under Sennacherib should not find water; and that he repaired the walls, and built new towers of defence in the city, and placed guards upon them. These circumstances of *coincidence* between the history and the prophecy, show conclusively, I think, that the reference is entirely to the invasion under Sennacherib. This occurred 710 years before Christ.

1 The burden of the valley of vision. | What aileth thee now, that thou art
as Deut. 28. 8. | wholly gone up to the house-tops?

New Translation.

VISION XIX. CHAP. XXII. 1—14. *Jerusalem.*

1. THE BURDEN OF THE VALLEY OF VISION.

What aileth thee now,

That all thy inhabitants are gone up to the house-tops?

1. *The burden.* Note ch. xiii. 1. ¶ *The valley.* נָחַל. Septuagint, φάραγος, *valley*. Chaldee, "The burden of the prophecy respecting the city which dwells (i. e. is built) in the valley, which the prophets have prophesied concerning it." There can be no doubt that Jerusalem is intended. See vs. 9, 10. It is not usual to call it a *valley*, but it may be so called, either (1) because there were several valleys *within* the city and adjacent to it, as the vale between Mount Zion and Moriah; the vale between Mount Moriah and Mount Ophel; between these and Mount Bezetha; and the valley of Jehoshaphat, the valley of the brook of Kedron, &c., without the walls of the city: or (2) more probably it was called a *valley* in reference to its being *encompassed with hills*, rising to a considerable elevation above the city. Thus Mount Olivet was on the east, and overlooked the city. Thus in Ps. cxxv. 2, it is said, "As the mountains are *round about* Jerusalem, so the LORD is round about his people." Jerusalem is also called a *valley*, and a *plain*, in Jer. xxi. 13: "Behold I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord." Thus it is described in Reland's Palestine, "the holy city is placed in the midst of valleys and hills." See *Gesenius*. It was common with Isaiah and the other prophets to designate Jerusalem and other places, not by their proper names, but by some appellation that would be descriptive. See ch. xxi. 1, xxix. 1. ¶ *Of vision.* Note ch. i. 1. The word here means that Jerusalem was eminently the place where God made known his will to the prophets, and manifested himself to
 VOL. II.*

2 Thou that art full of stirs, a tumultuous city, a ^b joyous city: thy slain men are not slain with the sword, nor dead in battle.

^b ch. xx. 12.

New Translation.

2. O thou, full of stirs,
 A city tumultuous,
 A city joyous,
 Thy slain are not the slain of the sword,
 And not the dead of battle.

his people by *visions*. ¶ *What aileth thee now.* What is the cause of the commotion and tumult that exists in the city? The prophet throws himself at once into the midst of the excitement; sees the agitation and tumult, and the preparations for defence which were made, and asks the *cause* of all this confusion. ¶ *That thou art.* That the inhabitants of the city; that old and young; that all classes of the people fled to the house-tops, so much that it might be said that all the city had gone up. ¶ *To the house-tops.* Houses in the East were built in a uniform manner in ancient times, and are so to this day. See a description of the mode of building in my Notes on Matth. ix. 1, seq. The roofs were always flat, and were made either of earth that was trodden hard, or with large flat stones. This roof was surrounded with a ballustrade (Deut. xxii. 8), and furnished a convenient place for walking, or even eating and sleeping. Whenever, therefore, any thing was to be seen in the street, or at a distance; or when there was any cause of alarm, they would naturally resort to the roof of the house. When there was a tower in the city, the inhabitants fled to that, and took refuge on its top, or roof. See Judges x. 50—53. The image here is, therefore, one of consternation and alarm, as if on the sudden approach of an enemy.

2. *Thou that art full of stirs.* Of tumult; of commotion; of alarm. Or perhaps this whole description may mean that it was formerly a city distinguished for the hum of business, for pleasure—a busy, active, enterprising city. The Hebrew will bear this, but I prefer the former interpretation, as indicating mingled alarm and consternation, and at the same time a disposition to engage in riot and revelry—indicating more clearly the real character of the people. ¶ *A joyous city.* A city exulting; rejoicing; given to pleasure, and to riot. See the description of Nineveh in Zeph. ii. 15. It is remarkable that the pro-

3 All thy rulers are fled ^a together, | that are found in thee are bound together,
they are bound ² by the archers: all | ther, *which* have fled from far.

^a 2 Kings 25. 5, 11.

² of the bow.

NEW TRANSLATION.

3. All thy leaders have fled together;
They are bound [by fear] from using the bow;
All that were found in thee were bound alike—
They had fled [to thee] from afar.

phet has blended these things together, and has spoken of the tumult, the alarm, and the rejoicing, in the same breath. This may be either because it was the *general* character of the city thus to be full of revelry, dissipation and riot, and he designates it by that which *usually* and *appropriately* described it; or because it was, even then, notwithstanding the general consternation and alarm, given up to revelry, and the rather on account of the approaching danger. So he describes the city in vs. 12, 13, where he says, that when God called them to seriousness and fasting they had given themselves up to dissipation, under the assurance that they must inevitably be destroyed. ¶ *Thy slain are not slain with the sword.* The words *thy slain* here תללך seem to be intended to be applied to the soldiers on whom the defence of the city rested; and to mean those who had not died an honorable death in the city in its defence, but who had *fled* in consternation, and who were either *taken* in their flight and made captive, or who were pursued and put to death in an ignominious flight. To be slain with the sword here is equivalent to being slain in an honorable engagement with the enemy. But here the prophet speaks of their consternation, their cowardice, and of their being partly trampled down in their hasty and ignominious flight by each other, and thus slain; and partly of the fugitives being overtaken by the enemy, and thus put to death. Perhaps also there may be the idea that many might die by famine or the pestilence; but the main idea seems to be that of cowardice, pusillanimity, and the ignominious death that would result.

3. *All thy rulers are fled together.* The general idea in this verse is plain. It is designed to describe the consternation which would take place at the approach of the invader, and especially the timidity and flight of those on whom the city relied for protection and defence. Hence, instead of entering calmly and firmly on the work of defence,

no inconsiderable part of the rulers of the city are represented as fleeing in a cowardly manner from the city, and refusing to remain to protect the capital. The word rendered *thy rulers* מְצַרְיָךְ denotes either judges, magistrates, or civil rulers of the city; or military leaders. It is most usually applied to the latter, Josh. x. 24, Judg. xi. 6, 11, Dan. xi. 18, and probably refers here to military commanders. ¶ *They are bound by the archers.* Heb. as in the margin, "of the bow." There has been a great variety in the interpretation of this passage. The LXX read it, "and the captives are bound with severity," ἀσκληρῶς δεδεμένους ἐσσι. The Chaldee, "and the captives migrate from before the extending of the bow." Jarchi renders it, "who from the fear of arrows were bound so that they shut themselves up in the city." Houbigant and Lowth render it, "they are fled from the bow," reading it הָסְרָךְ instead of the present Hebrew text אֶסְרָךְ, but without the slightest authority. Vitringa renders it, "they were bound from *treading*, i. e. extending, or using the bow;" or "they were bound *by* those who tread, i. e. use the bow," indicating that they were so bound that they could not use the bow in defence of the city. I think that the *connexion* here requires that the word אֶסְרָךְ should be used in the sense of being *bound* or influenced by fear;—they were so intimidated, so much under the influence of terror, so entirely unmanned and disabled by alarm, that they could not use the bow; or this was caused *by* the bow, i. e. by the bowmen or archers who came to attack the city. It is true that no other instance occurs in which the word is used in precisely this sense, but instances in abundance occur where strong passion, as of fear, &c., is represented as having a controlling or disabling influence over the mind and body; where it takes away the energy of the soul, and makes one timid, feeble, helpless, *as if* bound with cords, or made captive. The word אָסַר commonly means to bind with cords, or to fetter; to imprison, Gen. xlii. 24, Judg. xvi. 5, 2 Kings xvii. 4; to yoke, 1 Sam. vi. 7, 10; and then to *bind* with a *vow*, Num. xxx. 3. Hence it means to *bind* with fear or consternation. ¶ *By the archers.* Heb. מִן הַקֶּשֶׁת—*from the bow*. It may be taken as in ch. xxi. 17, for archers or bowmen; and it may mean that they were so bound by fear that they *could* not use the bow—using the preposition מִן in a negative signification, as it often is; or it may mean that they were intimidated and unmanned by the bowmen, or from fear of the archers who approached the city. The former I take to be the

4 Therefore said I, Look away from me; I will³ weep bitterly,^c labour not to comfort me; because of the spoiling of the daughter of my people.

³ *be in bitter weeping.* c Jer. 4. 19. 9. 1. Lam. 1. 2.

5 For *it* is a day of trouble, and of treading down, and of perplexity by the LORD God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

NEW TRANSLATION.

4. Wherefore I said, Turn away from me: I will weep bitterly;
Strive not to comfort me, on account of the desolation of the daughter of my people.
5. For this is a day of trouble, and of treading down, and of perplexity,
From the Lord, JEHOVAH of hosts, in the valley of vision;
[A day of] breaking down the wall,
And of crying to the mountain.

meaning. ¶ Which *have fled from far*. That is, either they have fled far away; or they had fled *from* far in order to reach Jerusalem as a place of safety. Probably the latter is the sense.

4. *Look away from me*. Do not look upon me; an indication of deep grief, for sorrow seeks to be alone, and deep grief avoids publicity and exposure. ¶ *I will weep bitterly*. Heb. I will be bitter in weeping. Thus we speak of *bitter* sorrow, indicating excessive grief. See Note ch. xv. 5, comp. Micah i. 8, 9, Jer. xiii. 17, xiv. 17, Lam. i. 16, ii. 11. ¶ *Labor not*. The sense is, 'My grief is so great that I cannot be comforted. There are no topics of consolation that can be presented. I must be alone, and allowed to indulge in deep and overwhelming sorrow at the calamities that are coming upon my nation and people.' ¶ *Because of the spoiling*. The desolation; the ruin that is coming upon them. ¶ *The daughter of my people*. Jerusalem. See Note ch. i. 8, comp. Jer. iv. 11, vi. 14, viii. 19, 21, 22, Lam. ii. 11, iv. 3, 6, 10.

5. *For it is a day of trouble*. A time of tumult, when all things are confounded, and unsettled. ¶ *And of treading down*. When our enemies trample on every thing sacred and dear to us, and endanger all our best interests. See Ps. xlv. 6, Luke xxi. 24. ¶ *And of perplexity*. In which we know not what to do. We are embarrassed, and know not where to look for relief. ¶ *By the LORD God of hosts*. That is, he is the efficient cause of all this. It has come upon us under his providence, and by his direction. Note ch. x. 5. ¶ *In the valley of vision*. In Jerusalem. Note ver. 1. Vitringa supposes that

6 And Elam, bare the quiver with chariots of men and horsemen, and
f) ar. 49. 35. 5 made naked. Kir uncovered the shield.

NEW TRANSLATION.

6. And Elam beareth the quiver; with a troop of men who are horsemen,
 And Kir uncovereth the shield.

this was called the valley of vision, because the prophets had a school in the valley that was near the temple. But the more probable reason is that given in the Notes on ver. 1. Phoca, as quoted by Reland (Palæst. p. 839), says that Jerusalem was "admirable in this respect, that it seemed to be at the same time elevated and depressed—elevated in respect to Judea in general, but depressed in respect to the surrounding hills." ¶ *Breaking down the walls.* There has been much variety in the interpretation of this place. The LXX render it, 'In the valley of Zion they wander, from the least to the greatest, they wander upon the mountains.' See a discussion of the various senses which the Hebrew phrase may admit, in Rosenmüller and Gesenius. Probably our common version has given the true sense, and the reference is to the fact that the walls of the city became thrown down, either in the siege, or from some other cause. I suppose that this refers to the invasion of Sennacherib, and though his army was destroyed, and he was unable to take the city, yet there is no improbability in the supposition that he made some breaches in the walls. Indeed this is implied in the account in 2 Chron. xxxii. 5. ¶ *And of crying to the mountains.* Either for help, or more probably of such a loud lamentation that it reached the surrounding hills, and was re-echoed back to the city. Or perhaps it may mean that the shout or clamor of those engaged in building the walls, or defending them, reached to the mountains. Comp. Virg. *Æniad*, iv. 668 :

resonat magnis plangoribus æther.

But I prefer the former interpretation. Rosenmüller renders it, 'a cry—to the mountains!' That is, a cry among the people to escape to the hills, and to seek refuge in the caves and fastnesses there. Comp. Judges vi. 2, Matth. xxiv. 16, Mark xiii. 14.

6. *And Elam.* The southern part of Persia, perhaps here used to denote Persia in general. See Note, ch. xxi. 2. Elam, or Persia, was at this time subject to Assyria, and their forces were united doubt-

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

6 the choice of thy.

7 or, toward.

NEW TRANSLATION.

7. And thy choicest valleys shall be full of chariots,
And the cavalry shall station themselves at the gate.

less in the invasion of Judea. ¶ *Bare the quiver.* A *quiver* is a case in which arrows are carried. This was usually hung upon the shoulders, and thus *borne* by the soldier when he entered into battle. By the expression here is meant that Elam was engaged in the siege, and was distinguished particularly for skill in shooting arrows. That the Elamites were thus distinguished for the use of the bow, is apparent from Ezek. xxxii. 24, and Jer. xlix. 35. ¶ *With chariots of men and horsemen.* With cavalry (Note ch. xxi. 7); of men who were horsemen. Lowth proposes to read instead of "men" אֲדָמִים, 'the Syrian,' by reading אֲרָם, Syria, instead of אֲדָם, *man*, by the change of the single letter ט into י. This mistake might have been easily made where the letters are so much alike, and it would suit the parallelism of the passage, but there is no authority of MSS. or versions for the change. The words "chariots of men—horsemen," I understand here, as in ch. xxi. 7, to mean a *troop*, or *riding* of men who were horsemen. Archers often rode in this manner. The Scythians usually fought on horseback with bows and arrows. ¶ *Kir.* Kir was a city of Media, where the river Kyrus or Cyrus flows. 2 Kings xvi. 9, Amos i. 5, ix. 7. This was evidently then connected with the Assyrian monarchy; and was engaged with it in the invasion of Judea. Perhaps the name *Kir* was given to a region or province lying on the river Kyrus, or Kyrus. This river unites with the Araxes, and falls into the Caspian Sea. The idea here is, that Media was engaged in the siege. ¶ *Uncovered the shield.* Was with them in the war; composed a part of the army of the Assyrian. See Note xxi. 5. Shields were probably protected during a march, or when not in use, by a covering of cloth. They were made either of metal or of skin, and the object in covering them was to preserve the metal untarnished, or to keep the shield from injury. To *uncover the shield*, therefore, was to prepare for battle. The Medes were subject to the Assyrians in the time of Hezekiah (2 Kings xvi. 9, xvii. 6), and of course in the time of the invasion of Judea by Sennacherib.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house ^a of the forest.

^a 1 Kings 7. 2. 10. 17.

New Translation.

8. And the covering of Judah shall be removed,
And in that day thou shalt look to the arsenal of the house of the forest.

7. *Thy choicest valleys.* Heb. 'The choice of thy valleys;' meaning the most fertile and the most valued lands in the vicinity of the city. Probably it means that the rich and fertile vales around Jerusalem would be occupied by the armies of the Assyrian monarch. What occurs in this verse and the following verses to ver. 14, is a prophetic description of what is presented historically in Isa. xxxvi. and 2 Chron. xxxii. The coincidence is so exact, that it leaves no room to doubt that the invasion here described was that which took place under Sennacherib. ¶ *Set themselves in array.* Heb. 'Placing shall place themselves;' i. e. they shall be drawn up for battle; they shall besiege the city, and guard it from all ingress or egress. Rabshakeh, sent by Sennacherib to besiege the city, took his station at the upper pool, and was so near the city that he could converse with the people on the walls. Isa. xxxvi. 11—13.

8. *And he discovered.* Heb. He made naked, or bare, גָּלַה. The expression "he discovered," means simply that it *was* uncovered, without designating the agent. ¶ *The covering of Judah.* The word here used (כִּסְיוֹ) denotes properly a covering, and is applied to the curtain or veil that was before the tabernacle, Ex. xxvi. 36, xxxix. 38; and to the curtain that was before the gate of the court, Ex. xxxv. 17, xxxix. 40. The LXX understand it of the gates of Judah, "They revealed the gates (τὰς πύλας) of Judah." Many have understood it of the defences, ramparts or fortifications of Judah, meaning that they were laid open to public view, i. e. were demolished. But the more probable meaning perhaps is, that the invading army exposed Judah to every kind of reproach; stripped off every thing that was designed to be ornamental in the land; and thus, by the figure of exposing one to reproach and shame by stripping off all his clothes exposed Judah in every part to reproach. Sennacherib actually came up against all the fortified cities of Judah, and took them and dismantled them. 2 Kings xviii. 13, Isa. xxxvi. 1. The land was thus laid bare, and unprotected. ¶ *And thou didst look.* Thou Judah;

9 Ye, have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

1 2 Chron. 32. 4.

New Translation.

9. And the breaches of the city of David, ye shall see that they are many,

And ye shall collect the waters of the lower pool:

10. And the houses in Jerusalem ye number,

And ye break down the houses to fortify the wall.

or the king of Judah. Thou didst cast thine eyes to that armor as the last resort. and as the only hope of defence. ¶ *To the armor.* Or rather perhaps the *armory*, the *arsenal*, *דְּבָרִים*. The LXX render it, "to the choice houses of the city." Comp. Neh. iii. 19. ¶ *Of the house of the forest.* This was built within the city, and was called the house of the forest of Lebanon, probably from the great quantity of cedar from Lebanon which was employed in building it. 1 Kings vii. 2—8. In this house, Solomon laid up large quantities of munitions of war, (1 Kings x. 16, 17); and this vast store-house was now the principal reliance of Hezekiah against the invading forces of Sennacherib.

9. *Ye have seen, &c.* You who are inhabitants of the city. These breaches in the wall have been made, and you cannot be ignorant of them. That such breaches were actually made, see 2 Chron. xxxii. 5. ¶ *Of the city of David.* Of Jerusalem, so called because it was the royal residence of David. Zion was usually called the city of David, but the name was given also to the entire city. ¶ *And ye gathered together, &c.* That is, Hezekiah and the people of the city collected those waters. ¶ *Of the lower pool.* Note ch. vii. 3. That is, they contrived to *retain* the waters of the pool or fountain *within* the city. The surplus waters usually flowed under the walls into the valley of the brook Kedron. Instead of that, Hezekiah endeavored to retain them within the city. This he did probably for two purposes, (1) to cut off the Assyrians from the supply of water; and (2) to retain *all* the water in the city to supply the inhabitants during the siege. See 2 Chron. xxxii. 4, where it is expressly declared that Hezekiah took this measure to distress the Assyrians.

10. *And ye have numbered the houses in Jerusalem.* That is, Vol. II.*

11 Ye made also a ditch between the two walls for the water of the old pool : but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

New Translation.

11. And ye make a reservoir between the two walls
 For the waters of the old pool :
 But ye look not to him who hath made this ;
 And ye do not regard him who hath formed it long ago.

you have taken an estimate of their number so as to ascertain how many can be spared to be pulled down to repair the walls ; or you have made an estimate of the amount of materials for repairing the walls which would be furnished by pulling down the houses in Jerusalem. ¶ *To fortify the wall.* The houses in Jerusalem were built of stone, and therefore they would furnish appropriate materials for repairing the walls of the city. In 2 Chron. xxxii. 5, it is said that Hezekiah not only repaired the broken walls of the city on the approach of Sennacherib, but "raised up the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance."

11. *Ye made also a ditch, &c.* That is, they made a *reservoir* to retain the water. The word *ditch* here means a reservoir, a lake, a pond, or a place for the *collecting* of waters. ¶ *Between the two walls.* Hezekiah built one of these walls himself, 2 Chron. xxxii. 5. Comp. 2 Kings xxv. 5, and Jer. xxxix. 4. The truth seems to have been that Jerusalem was supplied with water from two fountains, one of which was called the fountain of *Gihon* (2 Chron. xxxii. 30) ; and the other is that which is so frequently mentioned as the fountain or pool of *Siloam*. The former flowed in the western part of the city, and was anciently *without* the walls. Thus, in time of a siege the supply of water from this source would be cut off from the inhabitants, and it would be of great advantage to the enemy. In order to prevent this, Hezekiah ran a wall *around* this fountain, connecting the wall at each end with the old wall of the city, and forming the reservoir *between* these two walls. It thus happened that on that part of the city Jerusalem had a double wall. This was deemed a work of great utility, and was one of the acts which particularly distinguished the reign of Hezekiah. It is not only mentioned in the Books of Kings (ch. xx. 20) and Chronicles (xxxii. 2—5, 30), but the son of Sirach has also men-

13 And in that day did the Lord God of hosts call "to weeping, and to mourning, and to baldness, and to girding with sackcloth :

a Joel i. 13.

c Job i. 20. Mic. i. 16.

New Translation.

12. And in such a day the Lord JEHOVAH of hosts calleth
To weeping, and to lamentation ;
And to baldness, and to girding of sackcloth ;

tioned it in his encomium on Hezekiah : " Hezekiah fortified his city, and brought in water into the midst thereof ; he digged the hard rock with iron, and made wells for water." Eccclus. xlviii. 17. ¶ *Of the old pool.* The pool with which the city was formerly supplied with water, probably used extensively before the waters of Siloam had been collected in reservoirs for the use of the city. ¶ *But ye have not looked.* You have not relied on God. You have depended on your own resources ; and on the defences which you have been making against the enemy. It is right to make these preparations ; but when made, your sole reliance should be on God. This probably described the general character of the people. Hezekiah, however, was a pious man, and doubtless really depended on the aid of God. ¶ *The maker thereof.* God ; by whose command and aid all these defences are made ; who has given you ability and skill to make them. Or perhaps, it may refer particularly to the *pool*, and mean that God had made it, and that they should rely on him. ¶ *Neither had respect.* Neither honored him, or relied on him as you should have done. ¶ *Long ago.* God had made this fountain, and it had long been a supply to the city. He had a claim therefore to their gratitude and respect. *He* had made it ; and *he* could easily dry it up.

12. *And in that day.* In the invasion of Sennacherib. That is, that *would be* a time when Jehovah would call them to this. It might be rendered, ' and the Lord, JEHOVAH of hosts, *on such a day calls* to weeping ;' intimating that in such a time it was a general truth that God required those who were thus afflicted to weep, and fast, and pray. ¶ *Call to weeping.* That is, by his Providence ; or, it was *proper* that at such a time they should weep. Affliction, oppression, and calamity are indications from God *always* that we ought to be humbled, and to prostrate ourselves before Him. ¶ *And to baldness.* To plucking off the hair, or shaving the head—one of the emblems of

13 And behold, joy and gladness, flesh and drinking wine: let us eat
slaying oxen and killing sheep, eating and drink, for to-morrow we shall die.

q ch. 56. 12.

New Translation.

13. And lo! joy and rejoicing,
Killing oxen, and slaying sheep,
Eating flesh and drinking wine [saying]—
“Let us eat and drink,
“For to-morrow we die.”

grief among the ancients. Job i. 20, Micah i. 16. ¶ *And to girding with sackcloth.* See Note ch. iii. 24.

13. *And behold, &c.* When they ought to give themselves to fasting and prayer, they gave themselves up to revelry and riot. ¶ *Slaying oxen, &c.* Not for purposes of sacrifice, but for feasting. ¶ *Let us eat and drink.* Saying, let us eat and drink. That is, it is inevitable that we must soon die. The army of the Assyrian is approaching. The city cannot stand against him. It is in vain to make a defence; and in vain to call upon God. Since we *must* soon die, we may as well enjoy life while it lasts, and give ourselves to feasting, and consume the food which we have. This is always the language of the epicure; and it seems to be the language of no small part of the world. Probably if the *real* feelings of the great mass of worldly men were expressed, they could not be better expressed than in the language of Isaiah: ‘We must soon die at all events. We cannot avoid that; it is the common lot of all. And since we have been sent into a dying world; since we had no agency in being placed here; since it is impossible to prevent this doom, we may as well *enjoy* life while it lasts, and give ourselves to pleasure, dissipation, and revelry. While we can, we will take our comfort, and when death comes we will submit to it, simply because we cannot avoid it.’ Thus, while God calls men to repentance and seriousness; while he would lead them to himself for true happiness; and while he would urge them, by the consideration that this life is short, to prepare for a better; and while he designs that the nearness of death should lead them to think solemnly of it, they abuse all his mercies, endeavor to thwart all his arrangements, and live and die like the brutes. This passage is quoted by Paul in his argument on the subject of the resurrection in 1 Cor. xv. 32.

14 And it was revealed in mine ears | quity shall not be purged from you till
by the LORD of hosts, Surely this ini- | ye die, saith the Lord God of hosts.

NEW TRANSLATION.

14. Therefore it hath been revealed in mine ears by JEHOVAH of hosts,
This iniquity shall not be expiated for you till ye die,
Saith the Lord, JEHOVAH of hosts !

14. *It was revealed in mine ears, &c.* That is, JEHOVAH revealed it to me. ¶ *Surely this iniquity.* This sin of refusing to trust God; and this sin of giving yourselves to riot when he called you to weeping and to mourning; this sin of refusing to make preparation for what is before you, and of being ready for death should it come. Few sins can be more aggravated than that of revelry and riot, of thoughtlessness and mirth over the grave. Nothing can show a more decided disregard of God, and nothing a more grovelling, and sensual disposition. And yet, it is the common sin of a foolish and wicked world; and there can be nothing more melancholy than that a world hastening to the grave should give itself to riot and dissipation; nothing more certainly shows the deep and dreadful degradation of the race, than the actual conduct of the thoughtless and the pleasure-loving world. One would think that the prospect of a speedy and certain death would deter men from sin. But it is found that the very reverse is true. The nearer men approach death, the more reckless and abandoned do they often become. The *strength* and *power* of depravity is thus shown in the fact that men CAN sin thus when near the grave, and when every consideration should deter them from it. ¶ *Shall not be purged from you.* Shall not be pardoned or removed. You shall continue thus till you die. See Note ch. iv. 4. The Chaldee renders this, "the second death." The sense is, that the sin was so great that it should not be expiated or pardoned, but that they should die unforgiven. The word rendered purged (כִּפֹּר) is that which commonly denotes *atonement*, or *expiation*. But it is here used in a large sense o denote that it should never be forgiven.

VISION XX.

ANALYSIS OF VS. 15—25.

THE remainder of this chapter (vs. 15—25) is occupied with a prediction respecting Shebna, and the promotion of Eliakim in his place. From the

prophecy itself it appears that Shebna was prefect of the palace (ver. 15), or that he was in the highest authority in the time of Hezekiah. That he was an unprincipled ruler is evident from the prophecy, and hence Isaiah was directed to predict his fall, and the elevation of another in his place. Whether this Shebna is the same that is mentioned in ch. xxxvi. is not known. But the probability is, that it was not the same person. For (1) the Shebna there mentioned is called a *Scribe* (ver. 22), and (2) that was *after* the fall of Shebna here mentioned, for it occurred after Eliakim had been placed over the palace. Eliakim was then in office and was sent on that embassy to Sennacherib. Ch. xxxvi. 2, 22, xxxvii. 2. The probability is, therefore, that this was some other man of the same name, unless it may have been that *Shebna*, after being degraded from the rank of prefect of the palace or prime minister, became a *Scribe*, or had an inferior office under Eliakim, which is scarcely probable. The prophecy contains the following things: (1) A *command* to Isaiah to go to Shebna and to reprove him for his self-confidence in his sin, vs. 15, 16; (2) a declaration that he should be carried captive to a foreign land, vs. 17, 18; (3) a declaration that he should be deposed and succeeded by Eliakim, vs. 20; (4) a description of the character and honors of Eliakim, and his qualifications for the office, vs. 21—24, and (5) a confirmation of the whole prophecy, or a summing up the whole in a single declaration, ver. 25.

15 Thus saith the Lord God of hosts, | unto Shebna, "which is over the house"
Go, get thee unto this treasurer, *even* | and say,

Isa. xlii. 18. 17.

NEW TRANSLATION.

VISION XXI. CHAP. XXII. 15—25. *Shebna.*

15. Thus saith the Lord, JEHOVAH of hosts,
Go, get thee unto this Treasurer,
To Shebna, who is over the palace [and say],

15. *Thus saith the LORD God of hosts.* See Note ch. i. 9. This solemn declaration of Isaiah is designed to attract the attention of the nation, and to show the authority by which he acted. It was not by his own authority; it was not by his conviction of the wickedness of Shebna, but it was by a solemn command from JEHOVAH. His message, therefore, demanded respect; and his prediction was sure to be fulfilled. ¶ *Go, get thee, &c.* Heb. 'Go, come to,' &c. This was one of the instances in which the prophets were directed to go personally, and even at the hazard of their life, to those who were high in office, and to denounce on them the divine judgment for their sins. ¶ *Unto this treasurer.* תִּשְׁבְּנָה. The Vulgate renders this, 'to him who dwells in the tabernacle.' The LXX render it, *εἰς τὸ καθύπερθεον* — 'to the place where was the recess, cell, chamber, treasury room;' or perhaps the room which the treasurer of the temple occupied. The Hebrew word תִּשְׁבְּנָה means to dwell with or to be familiar with any one; then to be an associate or friend, and hence the participle is applied to one entrusted with the care of any thing, a steward, a treas-

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, 'as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

4 or, O he.

New Translation.

16. 'What hast thou here? and whom hast thou here?

'That thou hast hewed thee out a sepulchre?

'Hewing out thy sepulchre on high,

'Graving for thyself a habitation in the rock?

urer, &c. Jerome explains this in his Commentary as meaning, 'go to him who dwells in the tabernacle, which in Hebrew is called *Sochen*.' He understands by this some room, or recess in the temple where the treasurer or the prefect of the temple dwelt. Our translators have expressed probably the true sense by the word *treasurer*. ¶ *Which is over the house.* That is, either who is over the temple, or over the palace. I understand it of the latter. Shebna was not high priest, and the expression, "over the house," more properly denotes one who had the rule of the palace, or who was the principal minister of the king. See 1 Kings xviii. 3: "And Ahab called Obadiah which was the governor of his house." Here the expression undoubtedly denotes the prime minister, or one who had the charge of the royal residence, a station of great importance. What was the offence or crime of Shebna, it is impossible to say. The Jewish commentators say that he was intending to betray the palace and city to Sennacherib, but although this is possible yet it has no direct proof.

16. *What hast thou here?* This verse contains a severe reproof of the pride, self-confidence, and ostentation of Shebna, and of his expectation that he should be buried where he had built his own tomb. It also contains an *implied* declaration that he would not be permitted to lie there when he should die, but would be removed to a distant land, to be buried in some less honorable manner. It is probable that Isaiah met him when he was at the sepulchre which he had made, and addressed this language to him there. 'What hast thou here? What prospect of remaining here? What right to expect that thou wilt be buried here, or why do you erect this splendid sepulchre, as if you were a holy man, and God would allow you to lie here?' Probably his sepulchre had been erected among the sepulchres of holy men, and perhaps in some part of the royal burying

17 Behold, the LORD will carry thee away with a ⁶ mighty captivity, and will surely cover thee.

⁵ or, who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, ver. 18.

⁶ the captivity of a man.

New Translation.

17. Behold JEHOVAH will cast thee out with a mighty thrust,
And he will surely cover thee [with shame].

place in Jerusalem. ¶ *And whom hast thou here?* Who lies here with whom you are connected; or who among the dead that are entombed here are connected with you, that you should deem yourself entitled to lie with them? If this was the royal cemetery, these words might be designed to intimate that he had no connection with the royal family; and thus his building a tomb there was an evidence of his vain-glory, and of an attempt to occupy a place, even in death, to which he had no title. ¶ *That thou hast hewed thee out a sepulchre here.* Sepulchres were hewn or cut out of rocks. See Note ch. xiv. 9. It was usual also for princes and rich men to have their sepulchres or tombs constructed while they were themselves alive. See Matt. xxvii. 60. Shebna was doubtless a man of humble birth, none of whose ancestors or family had been honored with a burial in the royal cemetery, and hence the prophet reproves his pride in expecting to repose with the royal dead. ¶ *He that heweth him out a sepulchre on high.* On some elevated place that it might be more conspicuous. Thus Hezekiah (2 Chron. xxxii. 33) was buried "in the chiefest of the sepulchres of the sons of David." In Heb. *the highest*, גִּבְעֹתָא. LXX, ἐν ἀβυσσῶσι. Such sepulchres are still found in Persia. They consist of several tombs, each hewn in a high rock near the top, the front of the rock being adorned with figures in *relievo*. Some of these tombs are thirty feet from the ground.

17. *Behold, the LORD will carry thee away.* Of the historical fact here referred to we have no other information. To what place he was to be carried, we know not. It is probable, however, that it was to Assyria. ¶ *With a mighty captivity.* Heb. 'of a man,' נָבִיךָ. Or perhaps, 'O man.' If it means 'the captivity of a man,' it means a strong, irresistible, mighty captivity, where the word *man* is emphatic, and means such as a mighty man would make. Comp. Job xxxviii. 3. "Gird up now thy lions like a man." The margin reads this, he "who covered thee with an excellent covering, and clothed thee gorgeously, shall surely turn and toss thee" &c. But the text

18 He will surely violently turn and
toss thee *like a ball* into a ⁸ large coun-

⁸ large of spaces.

try : there shalt thou die, and there the
chariots of thy glory *shall be* the shame
of thy lord's house.

New Translation.

18. He will whirl thee round and round,

With a whirl like a ball [will he cast thee] to a wide country :

There thou shalt die ; and there shall be thy splendid chariots,

O thou disgrace of the house of thy Lord.

conveys more nearly the idea of the Hebrew word, which denotes the action of *casting away*, or *throwing* from one, as a man throws a stone. See the same use of the word כָּדָל in 1 Sam. xviii. 2. xx. 33, Jon. i. 5, 12, 16, Jer. xvii. 13, xxii. 26, 28. ¶ *And will surely cover thee.* Thy face, says Lowth ; for this was the condition of mourners. The Chaldee is, 'shall cover thee with confusion.' So Vitringa, who supposes that it means that although Shebna was endeavoring to rear a monument that should perpetuate his name and that of his family, God would *cover* them with ignominy, and reduce them to their primitive obscure and humble condition.

18 *He will surely violently turn, &c.* Lowth has well expressed the sense of this :

He will whirl thee round and round, and cast thee away.

Thus it refers to the action of throwing a stone with a *sling*, when the sling is whirled round and round several times before the string is let go, in order to increase the velocity of the stone that is thrown. The idea is here, that God designed to cast him into a distant land, and that he would give such an *impulse* to him that he would be sent afar, so far that he would not be able to return again. ¶ *Like a ball.* A stone, ball, or other projectile that is cast from a sling. ¶ *Into a large country.* Probably Assyria. When this was done we have no means of determining. ¶ *And there the chariots of thy glory shall be the shame of thy lord's house.* Lowth renders this,

and there shall thy glorious chariots
Become the shame of the house of thy lord.

Noyes renders it,

There shall thy splendid chariots perish,
Thou disgrace of the house of thy lord.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiab :

y 2 Kings 18. 18.

NEW TRANSLATION.

19. And I will drive thee from thy station ;

And from thy state pull thee down.

20. And it shall come to pass in that day,

That I will call my servant Eliakim the son of Hilkiab,

The Chaldee renders it, "and there the chariots of thy glory shall be converted into ignominy, because thou didst not preserve the glory of the house of thy lord." Probably the correct interpretation is that which regards the latter part of the verse, "the shame of thy lord's house," as an address to him as the shame or disgrace of Ahaz who had appointed him to that office, and of Hezekiah, who had continued him in it. The phrase "the chariots of thy glory," means splendid or magnificent chariots, or coaches; and refers doubtless to the fact that in Jerusalem he had affected great pride and display, and had like many weak minds, sought distinction by the splendor of his equipage. By this, as well as by his attempt to erect a magnificent tomb, probably he was well known: The idea here is, that the "chariot of his glory," i. e. the vehicle in which he should ride, should be in a distant land, not meaning that in that land he should ride in chariots as magnificent as those which he had in Jerusalem, but that he should be conveyed there; and probably borne in an ignominious manner, instead of the splendid mode in which he was carried in Jerusalem. The Jews say that when he left Jerusalem to deliver it into the hands of the enemy, they asked him where his army was; and when he said that they had turned back, they said, "thou hast mocked us;" and that thereupon they bored his heels, and tied him to the tails of horses, and that thus he died. ¶ Shall be *the shame* &c. O thou disgrace and shame of the king of Jerusalem, who has sustained such a man in office.

19. *And from thy state.* From thy office; thy place of trust and responsibility. ¶ *Shall he pull thee down.* That is *God* shall do it. The prophet here uses the third person instead of the first. Such a change of person is very common in the writings of the prophets.

20. *In that day.* When thou art deposed from office. ¶ *My*

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

a ch. 9. 6.

c Job 12. 14. Rev. iii. 7.

NEW TRANSLATION.

21. And I will clothe him with thy robe,
And strengthen him with thy girdle,
And I will commit thy government into his hand,
And he shall be a father to the inhabitants of Jerusalem,
And to the house of Judah.
22. And I will lay the key of the house of David upon his shoulder;
And he shall open, and none shall shut;
And shall shut, and none shall open.

servant. A man who will be faithful to me; who will be trustworthy, and to whom the interests of the city may be safely confided; a man who will not seek to betray it into the hands of the enemy. Of *Elia-kim* we know nothing more than what is stated here, and in ch. xxxvi. From that account it appears that he was prefect of the palace; that he was employed in a negotiation with the leader of the army of the Assyrians; and that he was in all things faithful to the trust reposed in him. ¶ *The son of Hilkiiah.* Kimchi supposes that this was the same as Azariah the son of Hilkiiah, who might have had two names; and who was a ruler over the house of God in the time of Hezekiah. 1 Chron. vi. 13.

21. *And I will clothe him with thy robe.* He shall succeed thee in the office, and wear the garments which are appropriate to it. ¶ *And strengthen him with thy girdle.* That is, he shall wear the same girdle that thou didst. The sash, or girdle was worn by all. Note ch. iii. 24. In that girdle was usually the purse; and to it was attached the sword. The girdle was sometimes highly ornamented and beautiful. Often, among the Orientals, the girdle was adorned with gold, and precious stones, and was regarded as the principal embellishment of the dress. ¶ *And he shall be a father, &c.* A counsellor; a guide; one who can be trusted in time of danger and difficulty. We use the word *father* in the same sense, when we speak of the father of his country.

22. *And the key.* A key is that by which a house is locked, or

opened. To possess that is, therefore, to have free access to it, or control over it. Thus we give possession of a house by giving the *key* into the hands of a purchaser, implying that it is his; that he has free access to it; that he can close it when he pleases, and that no other one, without his permission, has the right of access to it. ¶ *Of the house of David.* Of the house which David built for his royal residence; that is, of the palace. This house was on Mount Zion; and to have the key of that house was to have the chief authority at court, or to be prime minister. Note ver. 15. To be put in possession of that key, therefore, was the mark of office, or was a sign that he was intrusted with the chief authority in the palace or in the government. ¶ *Will I lay upon his shoulder.* See ch. ix. 6. This seems to have been designed as an emblem of office. But in what way it was done is unknown. Lowth supposes that the key was of considerable magnitude, and was made crooked, and that thus it would lie readily on the shoulder. He has observed also, that this was a well-known badge or emblem of office. Thus the priestess of Ceres is described as having a key on the shoulder (Callim. Ceres, ver. 45); and thus in Æschyl. Suppl. 299, a female high in office is described as having a key. But it is not known in what way the key was borne. It may have been borne on the shoulder, being so made as to be easily carried there; or it may have been attached to the shoulder by a belt or strap, as a sword is; or it may have been a mere emblem or figure inwrought into the robe, and worn as a sign of office; or the figure of a key may have been worn on the shoulder as an *epaulette* is now, as a sign of office and authority. If the locks were made of wood, as we have reason to suppose, then the key was probably large, and would answer well for a sign of office. "How much was I delighted when I first saw the people, especially the Moors, going along the streets with each his key on his shoulder. The handle is generally made of brass (though sometimes of silver), and is often nicely worked in a device of filigree. The way it is carried, is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder, and half on the other. For a man thus to march along with a large key on his shoulder, shows at once that he is a person of consequence. 'Raman is in great favor with the Modeliar, for he now carries the key.' 'Whose key have you got on

23 And I will fasten him *as a nail*, in a sure place; and he shall be for a glorious throne to his father's house.

cf. Ezra 9. 8.

NEW TRANSLATION.

23. And I will fasten him as a nail in a sure place;

And he shall become a glorious seat for his father's house.

your shoulder?" "I shall carry my key on my own shoulder." *Roberts.*

¶ *So he shall open, &c.* The expression means, that he should have the highest authority in the government; and is a promise of unlimited power. Our Saviour has made use of the same expression to express the unlimited power conferred on his apostles in his Church (Matt. xvi. 19); and has applied the same expression to himself in Rev. iii. 7.

23. *And I will fasten him.* I will drive, fix, or make him permanent. ¶ *As a nail, &c.* The word *nail* here (נִיב) means properly a peg, pin, or spike; and is applied often to the pins or large spikes which were used to drive into the ground to fasten the cords of tents. It is also applied to the nails or spikes which are driven into walls, and on which are suspended the garments or the utensils of a family. In ancient times every house was furnished with a large number of these pegs, or nails. They were not *driven* into the walls after the house was made, but they were *worked in* while the walls were going up. The houses were usually made of stone; and strong iron hooks or spikes were worked into the mortar while soft, and they answered the double purpose of nails to hang things on and of cramp-irons, as they were so bent as to hold the walls together. These spikes are described by Sir John Chardin (*Harmer's Observations*, i. p. 191) as "large nails with square heads like dice, well made, the ends being so bent as to make them cramp-irons. They commonly," says he, "place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." It was also the custom to suspend in houses, and especially temples, suits of armor, shields, helmets, swords, &c., that had been taken in war as spoils of victory, or which had been used by illustrious ancestors, and these spikes were used for that purpose also. The word is here applied to a leader, or officer; and it means that he should be fixed and permanent in his plans and office; and that as a pin in the wall sustained the ornaments of the house *safely*, so all the glory of the house of David, all that was dear and valuable to the nation, might be reposed on him, ver. 24. ¶ *And he shall be for a glorious throne, &c.* A glorious seat; that is, all his family and kindred

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels ² of flagons.

² or, instruments of violence.

New Translation.

24. And they shall hang upon him all the honor of the house of his father ;

The offspring and the issue, every small vessel,
From every kind of goblet, to every kind of bottle.

should be sustained, and honored by him ; or their honor and reputation might rest securely on him ; and his deeds would diffuse a lustre and a glory over all his father's family. Every virtuous, patriotic, benevolent and pious son diffuses a lustre on all his family and kindred ; and this is one of the incitements to virtuous and elevated deeds which God has presented in the government of the world.

24. *And they shall hang upon him.* This figure is a continuation of that commenced in the previous verse ; and is derived from the custom of *hanging* clothes or ornaments, &c., on the spikes or nails that were fixed in the walls ; and perhaps more particularly from the custom of hanging shields, swords, suits of armor, &c., taken in battle, around the walls of a temple. A great portion of the wealth of the ancients consisted in the great quantity of gold and silver vessels which they had for various uses, and in changes of raiment. These would be hung around a house in no inconsiderable degree for ostentation and parade. "Solomon's drinking vessels were of gold ; and all the vessels of the forest of Lebanon were of pure gold, none were of silver," &c. 1 Kings x. 21. "The vessels in the house of the forest of Lebanon were two hundred targets and three hundred shields of beaten gold," 1 Kings x. 16, 17. That these were hung on spikes or pins around the house is apparent from Cant. iv. 4 : "Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." Eliakim is considered as a principal support like this, whereon would be suspended all the glory of his father's family, and all the honor of his house ; that is, he would be the principal support of the whole civil and ecclesiastical polity. *Louth.* ¶ *The offspring and the issue.* All that proceeded from the family ; all that were connected with it. Kimchi and Aben Ezra render it "sons and daughters." The LXX, "from the least to the greatest." The Chaldee, "sons and grandsons, youth and

25 In that day, saith the LORD of hosts, shall the nail that is fastened in upon it shall be cut off: for the LORD the sure place be removed, and be cut hath spoken it.

NEW TRANSLATION.

25. In that day saith JEHOVAH of hosts,

The nail that was once fastened in a sure place, shall be removed,
And it shall be cut down and shall fall ;
And the burden that was upon it shall be cut off,
For JEHOVAH hath spoken it.

children." The idea is, that all the glory of the family, of all the posterity near and remote, should depend on him ; and that his character would sustain and give dignity to them all. The word which is rendered *issue* (חֲצִיעוּרָה), according to Vitringa and Rosenmüller, denotes those that were of humble condition ; and the passage means that honor should be conferred even on these by the virtues of Eliakim. ¶ *From the vessels of cups.* Literally, goblets, or bowls. כִּימָן. The word here denotes probably the smaller vessels ; perhaps those which were made of gold and silver, though that is not certain. The idea probably is simply that of vessels of *small capacity*, whatever was the material of which they were composed ; and hence the reference here is to those of the family of Eliakim who were of humble rank, or who were poor. ¶ *To all the vessels of flagons.* Marg. "instruments of viola." Heb. כְּבִלִּים. This word is often applied to instruments of music, the *nebel*, viol (see it described in Notes ch. v. 12, xiv. 11) ; but it properly denotes a bottle made of skin for holding wine ; and which, being made of the whole skin of a goat or sheep, indicated the vessels or bottles of large dimensions. Here it refers to the members of the family of Eliakim who were more wealthy and influential than those denoted by the small vessels. The glory of the whole family should depend on him. His virtues, wisdom, integrity and honor in defending and saving the Hebrew commonwealth, would diffuse a lustre over the whole family connexion, and render the name illustrious.

25. *In that day.* That future time which is the subject of this prophecy. This verse contains a summing up of all that the prophet had said respecting Shebna. ¶ *Shall the nail.* Not Eliakim, but Shebna. Eliakim was to be fastened ; i. e. confirmed in office. But Shebna was to be removed. ¶ *That is fastened in the sure place.* A

phrase appropriate to an office which the incumbent supposed to be firm or secure. It here refers to Shebna. He was regarded as having a permanent hold on the office, and was making provisions for ending his days in that office. ¶ *Be removed.* To a distant land (vs. 17, 18), or simply taken down. ¶ *And be cut down, and fall.* As a spike, pin, or peg would be taken away from the wall of a house. ¶ *And the burden that was upon it.* All that it sustained—as the spikes in the wall of a house sustained the cups of gold, or the raiment, or the armor that belonged to the family. Here it means, all that was dependent on the office of Shebna, the honor of his family, his emoluments, his hope of future fame, or of an honored burial. All these would fail as a matter of course when he was removed from his office. This is one instance of the usual mode of the divine administration. The errors of a man intrusted with office or power entails poverty, disgrace, and misery on all who are connected with him. Not only is his own name disgraced, but his sin *diffuses itself*, as it were, on all connected with him. It involves them in want, and shame, and tears; and the design is to deter those in office from sin by the fact that their crimes and errors *will* thus involve the innocent in tears and calamities, and shed disgrace and woe on those whom they love.

CHAPTER XXIII.

ANALYSIS.

THE prophecy in this chapter respects Tyre; and extends only to the end of this chapter. It is made up of a succession of *apostrophes* directed either to Tyre itself, or to the nations with which it was accustomed to trade. The first part of the prophecy (vs. 1—13,) is occupied with the account of the *judicial sentence* which God had passed in regard to Tyre. This is not done in a direct and formal manner, but by addresses to the various people with whom the Tyrians had commercial intercourse, and who would be affected chiefly by its destruction. Thus (ver. 1,) the prophet calls on the ships of Tarshish to “howl” because their advantageous commerce with Tyre must cease, and the calamity attending the destruction of Tyre would reach and affect them. This intelligence respecting the calamities that had come upon Tyre, he says would be brought to them “from the land of Chittim,” (ver. 1,) that is, from the islands and coasts of the Mediterranean. In ver. 2 the calamity is described as coming directly on the island on which Tyre was built. In the subsequent verses, the prophet describes the sources of the wealth of Tyre (ver. 3,) and the assurance that her great luxury and splendor should be destroyed, v. 5—12. In ver. 13, the prophet says that this is done by the “Chaldeans;” and this verse serves to fix the time of the fulfilment to the siege of Tyre by Nebuchadnezzar. In this all commentators probably (except Grotius, who supposes that it refers to

Alexander the Great), are agreed, indeed it seems to be past all doubt, that the events here referred to pertain to the siege of Tyre by Nebuchadnezzar. In the remainder of the prophecy (v. 14 to the end of the chapter), the prophet declares the time during which this calamity should continue. He declares that it shall be only for seventy years (v. 14), and that after that, Tyre should be restored to her former splendor, magnificence, and successful commerce (ver. 16, 17,); and that then her wealth would be consecrated to the service of JEHOVAH, ver. 18.

The *design* of the prophecy is, therefore, to foretell the calamities that would come upon a rich, proud, and luxurious city; and thus to show that God was the Governor and Ruler over the nations of the earth. Tyre was regarded as one of the enemies of the Jews; and the purpose of this prophecy, perhaps, was to show to the Jews that they would be protected, and that all their enemies would be destroyed. Tyre became also distinguished for pride, luxury, and consequent dissipation; and the destruction that was to come upon it was to be a demonstration that wicked nations and cities would incur the displeasure of God, and would be destroyed.

Tyre, the subject of the prophecies particularly of Isaiah and Ezekiel, who both predicted its overthrow (Isa. xxiii. Ezek. xxvi. xxvii. xxviii. xxix.), was a celebrated city of Phœnicia, and is usually mentioned in connexion with Sidon. Matt. xi. 21, 22. Luke x. 13, 14. Matt. xv. 21. Mark iii. 8, vii. 24, 31. It was on the coast of the Mediterranean about 33° 20' north latitude, and was about twenty miles south of Sidon. It was an ancient city, and was one of the cities allotted to the tribe of Asher (Josh. xix. 29), but it is probable that the ancient inhabitants were never driven out by the Israelites. It seems to have been occupied by the Canaanites, and is always mentioned as inhabited by a distinct people from the Jews. 2 Sam. xxiv. 7, 1 Kings vii. 13, 14, ix. 12, Ezra iii. 7, Neh. xiii. 16, Ps. lxxxiii. 7, lxxxvii. 4. It was probably built by a colony from Sidon, since Isaiah (xxiii. 7,) calls it the "daughter of Zidon;" and it is said (ver. 2,) to have been replenished by Sidon. That Sidon was the most ancient city there can be no doubt. Sidon was the eldest son of Canaan (Gen. x. 15), and the city of Sidon is mentioned by the patriarch Jacob (Gen. xlix. 13), and in the time of Joshua it is called "Great Sidon." Josh. xi. 8. Strabo affirms that *after Sidon*, Tyre was the most celebrated city of the Phœnicians. Justin, L. 18, ch. 1, § 5, expressly declares that the Sidonians, being besieged by the king of Ascalon, went in ships and built Tyre. But though Tyre was the "daughter" of Sidon, and though it was built after that, yet it soon rivalled it in importance, and in commercial enterprize.

Among the ancient writers, Tyre is mentioned as Palæ-Tyros, (Παλιτύρος,) or ancient Tyre; and Insular Tyre. The former was built on the coast, and was doubtless built first, though there is evidence that the latter was early used as a place for anchorage, or a harbor. In Old Tyre, or Tyre on the coast, undoubtedly also the most magnificent edifices would be built, and the principal business would there be at first transacted. Probably Insular Tyre was built either because it furnished a better harbor, or because, being inaccessible to an invading army, it was more secure. Insular Tyre, as the name imports, was built on an island, or a rock a short distance from the coast, and not far from Old Tyre. The distance from the coast to the island was about three quarters of a mile. Probably the passage from one to the other was formerly by a ferry, or in boats only, until Alexander the Great in his siege of the city built a mole from the ruins of the old city to the new. This mole or embankment, was not less than 200 feet in breadth, and constituted a permanent connexion between Tyre and the main land. Insular Tyre was remarkably safe from the danger of invasion. It commanded the sea, and of course had nothing to dread from that quarter; and the only mode in which it could become accessible to Alexander, was to build this gigantic causeway or bridge from the main land.

Tyre was distinguished for its enterprize, its commercial importance, its luxury, and its magnificence. Few, perhaps none, of the cities of antiquity, were more favorably situated for commerce. It was the natural sea port of Palestine and Syria, and it was favorably situated for commerce with all the cities and states bordering on the Mediterranean, and indeed with all the known world. The rich productions of the East passed through Tyre (see Ezek. xxvii. where there is an extended description of the various nations that trafficked with and enriched it), and the productions of distant climes by sea were introduced to the East through this seaport. It rose therefore, to great opulence; and to consequent luxury and sin.

It was also a place of great strength. Old Tyre was defended by a wall which was regarded as impregnable, and which is said to have resisted the attacks of Nebuchadnezzar for thirteen years. New Tyre, or Insular Tyre, was inaccessible, until Alexander constructed the immense mole by which he connected it with the main

land, and as they had the command of the sea, the city was regarded as unapproachable. Alexander could not have taken it had he not possessed resources, and patience, and power which perhaps no other ancient conqueror possessed; and had he not engaged in an enterprize which perhaps all others would have regarded as impracticable and hopeless. Josephus, indeed states, that Salmaneser, king of Assyria, made war against the Tyrians with a fleet of sixty ships, manned by 800 rowers. The Tyrians had but twelve ships, yet they obtained the victory, and dispersed the Assyrian fleet, taking 500 prisoners. Salmaneser then besieged the city for five years, but was unable to take it. This was in the time of Hezekiah, A. M. 3287, or about 717 before Christ.

Nebuchadnezzar took the city after a siege of thirteen years, during the time of the Jewish captivity, about 573 years before Christ. This was in accordance with the prophecy in this chapter (see Note ver. 13), and according to the predictions also of Ezekiel. The desolation was entire. The city was destroyed, and the inhabitants driven into foreign lands. See Notes on vs. 7, 12. The city lay desolate for seventy years (See Note on vs. 15, 17), and Old Tyre was in ruins in the time of the invasion of Alexander the Great. A new city had risen, however, on the island, called New Tyre, and this city was taken by Alexander, after a siege of eight months, and after he had made a causeway from Old Tyre to the new city out of the ruins of the former. Near the shore the water is said to have been shallow, but near the new city it was three fathoms, or 19 feet in depth. The city of Tyre was taken by Alexander 332 years before Christ, and 241 years after its destruction by Nebuchadnezzar, and consequently about one hundred and seventy years after it had been rebuilt. It was not, however, entirely destroyed by Alexander. It became an object of contention to the successors of Alexander. It was successively invested by Antigonas and Ptolemy, and fell into the hands of the latter. In the apostolic age it seems to have regained somewhat of its ancient splendor. There were some Christians here. Acts xxi. 3, 4. At present it belongs to Syria. It was often an object of contention during the crusades, and was distinguished as the first Archbishopric under the Patriarchate of Jerusalem. It gradually sunk into decay, lost its importance, and became a place of utter ruin. Volney noticed there in 1784, the choir of the ancient church, the remains of the walls of the city which can still be traced, and some columns of red granite, a species unknown in Syria. In the time when it was visited by Volney and Maundrell, it was a miserable village, where the inhabitants subsisted chiefly by fishing, and the rock of Tyre was a place on which they spread their nets. Its exports consist only of a few sacks of corn and cotton, and the only merchant of which it could boast in the time when Volney was there, was a solitary Greek, who could hardly gain a livelihood. See Rob. Calmet; Edin. Ency.; Newton on the Prophecies, xi.; Keith on the Prophecies; and the travels of Volney and Maundrell.

1 The burden of Tyre. c Howl, ye ships of Tarshish; for it is laid waste in : from the land of Chittim ^d it is revealed to them.
so that there is no house, no entering

c Jer. 25. 28. 47. 4. Ezek. 26. 28. Amos 9. 10.
Zech. 9. 2-4. d ver. 12. Jer. 2. 10.

New Translation.

VISION XXI. CHAPTER XXIII. Tyre.

1. THE BURDEN OF TYRE.

Howl, O ye ships of Tarshish!
For it is laid waste;
For there is no house, no port of entry:
From the land of Chittim the tidings is brought unto them.

1. *The burden of Tyre.* Note ch. xiii. 1. ¶ *Howl.* Lift up the voice of lamentation. This is a highly poetic description of the destruction that was coming on Tyre. The ships of Tarshish traded there; and the prophet now addresses the ships, and calls upon them

to lament because the commerce by which they had been enriched, was to be destroyed, and they were to be thrown out of employ. ¶ *Ye ships of Tarshish.* See Note ch. ii. 16. The *Tarshish* here referred to, was doubtless a celebrated city or country in Spain (*Ταρτησσός Tartessus*), and was the most celebrated emporium to which the Phœnicians traded. It is mentioned by Diod. Sic. 5. 35–38; Strab. 3. 148; Pliny, *His. Nat.* 3. 3. According to Jer. x. 9, it exported silver; according to Ezek. xxvii. 12, 25, it exported silver, iron, tin, and lead to the Tyrian market. In this chapter, ver. 1, 6, 10, it is represented as an important Phœnician or Tyrian colony. All the circumstances agree with the supposition that *Tartessus* in Spain is the place here referred to. The name *Tartessus* (*Ταρτησσός*) is derived from the Hebrew *תַּרְשִׁישׁ* by a change simply in the pronunciation. See Bochart (*Geog. Sacra*, lib. iii. c. 7), and J. D. Michaelis (*Spicileg. Geog. Heb.* p. i. pp. 82–103). ¶ *For it is laid waste.* Tyre is laid waste; that is, in vision it was made to pass before the mind of the prophet as laid waste, or as it would be. Notes ch. i. 1. The sense is, that it would be so laid waste as that the commerce with it would cease, and all the advantages which Tarshish derived from that commerce would be destroyed. ¶ *So that there is no house.* It would be completely destroyed. This was the case with old Tyre after the conquest by Nebuchadnezzar, and it remained so. See the Introduction to the chapter. ¶ *No entering in.* No harbor; no port; no city where the ships could remain, and with which they could continue to trade. Or perhaps it means that there should be no house into which they could enter in; that is, the city would be entirely destroyed. ¶ *From the land of Chittim.* This means probably from the islands and coasts of the Mediterranean. In regard to the meaning of the word *Chittim*, the following is the note of Gesenius on this verse: “Among the three different opinions of ancient and modern interpreters, according to which they sought for the land of Chittim in Italy, Macedonia, and Cyprus, I decidedly prefer the latter, which is also the opinion of Josephus (*Ant. i. 6. § 1*). According to this, Chittim is the island Cyprus, so called from the Phœnician colony *Κίτιον*, Citium, in the southern part of the island, but still in such a sense, that this name Chittim was, at a later period, employed also in a wider sense, to designate other islands and countries adjacent to the coasts of the Mediterranean, as e. g. Macedonia, Dan. xi. 30, 1 Mac. i. 1, viii. 5. This is also mentioned by Josephus. That *κίτιον* (Citium) was sometimes used for

2 Be ^{is silent.} still, ye inhabitants of the isle; | thou whom the merchants of Zidon,
| that pass over the sea, have replenished.

NEW TRANSLATION.

2. Be silent, O ye inhabitants of the island,
The merchants of Sidon, that pass over the sea, did fill thee ;

the whole island of Cyprus, and also in a wider sense for other islands, is expressly asserted by Epiphanius, who himself lived in Cyprus, as a well known fact (Adv. Hæres. xxx. 25.) ; where he says, ' it is manifest to all that the island of Cyprus is called *κίτιον* (Citium), for the Cyprians, and *Rhodians* ('Ρόδιοι) are called *Κίτιανς* (*κίτιοι*). It could also be used of the Macedonians because they were descended from the Cyprians and Rhodians. That most of the cities of Cyprus were Phœnician colonies is expressly affirmed by Diodorus (2 P. 114 comp. Herod. vii. 90), and the proximity of the island to Phœnicia, together with its abundant supply of productions, especially such as were essential in ship-building, would lead us to expect nothing else. One of the few passages of the Bible which give a more definite hint in regard to Chittim is Ezek. xxvii. 6, which agrees very well with Cyprus. 'Of the oaks of Bashan do they make them oars ; thy ships' benches do they make of ivory, encased with cedar from the isles of Chittim.' The sense of this passage is, that the fleets coming from Tarshish (Tartessus) to Tyre, would on their way, learn from the inhabitants of Cyprus. the news of the downfall of Tyre." ¶ *It is revealed to them.* The intelligence of the destruction of Tyre is made known to the ships coming from Tartessus, and sailing into Tyre. Understanding *Chittim* as taken in a large sense as denoting the islands and coasts of the Mediterranean, it means that the navigators in the ships of Tarshish would learn the intelligence of the destruction of Tyre from those coasts or islands where they might stop on their way. Tyre was of so much commercial importance that the news of its fall would spread into all the islands of the Mediterranean.

2. *Be still.* This is the description of a city which is destroyed, where silence reigns, and where the din of commerce, and the sound of revelry is no longer heard. It is an address of the prophet to Tyre, indicating that it would be soon still, and destroyed. Or it may denote deep and overwhelming grief or calamity, such as to produce stillness and silence. ¶ *Ye inhabitants of the isle of Tyre.* The word *isle* is sometimes used to denote a *coast*, or maritime region (See

3 And by great waters the seed of her revenue ; and she is a mart of Sihor, the harvest of the river, is nations.

NEW TRANSLATION.

3. The seed of Sihor by her wide waters ;
The harvest of the river was her revenue ;—
She was the mart of the nations.

Note ch. xx. 6), but there seems no reason to doubt that by *isle* here is meant the island on which New Tyre was erected. This may have been occupied even before Old Tyre was destroyed by Nebuchadnezzar, as it is probable that though the main city was on the coast, yet the island may have also been inhabited. ¶ *Thou whom the merchants of Zidon.* Tyre was a colony from Sidon ; and the merchants of Sidon would trade to Tyre as well as to Sidon. ¶ *That pass over the sea.* Who are engaged in commerce. The inhabitants of Sidon were chiefly sustained by commerce. ¶ *Have replenished.* Heb. ‘Have filled,’ i. e. with merchandize, and with wealth. Thus in Ezek. xxvii. 8, Tyre is represented as having derived its seamen from Sidon. “The inhabitants of Sidon and of Arvad were thy mariners.” And in Ezek. xxvii. 9—23, Tyre is represented as having been filled with ship-builders, merchants, mariners, soldiers, &c., from Gebal, Persia, Lud, Phut, Tarshish, Javan, Tubal, Mesheck, Dedan, Syria, Damascus, Arabia, &c.

3. *And by great waters.* That is, by the abundant waters, or the overflowing of the Nile. Tyre was the mart to which the superabundant productions of Egypt were borne. See Ezek. xxvii. ¶ *The seed of Sihor.* There can be no doubt that by *Sihor* here is meant the river Nile in Egypt. See Jer. ii. 18, 1 Chron. xiii. 5, Josh. xiii. 8. The word שִׁיחֹר *Shihôr* is derived from שָׁחַח *Shâhâhâr* to be black (Job xxx. 30), and is given to the Nile from its color when it brings down the slime or mud by which Egypt is rendered so fertile. Hence it means the black, muddy, or turbid river. The Greeks gave to the river the name Μέλαις, *black*, and the Latins called it *Melo*. Serv. ad Virg. Geor. iv. 291. It was called *Siris* by the Ethiopians ; perhaps the same as *Sihor*. The upper branches of the Nile in Abyssinians all receive their names from the *color* of the water, and are called the White River, the Blue River, &c. See Map to Burckhardt’s Travels in Nubia. ¶ *The harvest of the river.* The productions of

4 Be thou ashamed, O Zidon ; for | bring forth children, neither do I nour-
the sea hath spoken *even* the strength | ish up young men, *nor* bring up
of the sea, saying, I travail not, nor | virgins.

New Translation.

4. Be thou ashamed, O Sidon, for the sea hath spoken,
Even the strong fortress of the sea, saying,
'I do not travail nor bring forth children,
'Nor nourish youth, nor bring up virgins.'

the river. Egypt was celebrated for producing grain, and no small part of the supplies of grain for Rome and Greece were derived from that fertile country. It is also evident that the inhabitants of Palestine were early accustomed to go to Egypt in time of scarcity for supplies of grain. See Gen. xxxvii. 25, 28, and the history of Joseph, Gen. xli. xlii. xliii. That the *Tyrians* traded with Egypt is also well known. Herodotus (II. 112,) mentions one entire quarter of the city of Memphis that was inhabited by the Tyrians. ¶ *Is her revenue.* Her resources are brought from thence. ¶ *She is a mart of nations.* How true this was, see Ezek. xxvii. No place was more favorably situated for commerce ; and she had engrossed the commerce nearly of all the world.

4. *Be thou ashamed, O Zidon.* Tyre was a colony of Sidon. Sidon is here addressed as the *mother* of Tyre, and is called on to lament over her daughter that was destroyed ; that is, over the destruction of Tyre. In ver. 12, Tyre is called the "daughter of Sidon ;" and such appellations were commonly given to cities. See Note ch. i. 8. Sidon is here represented as deeply affected with the destruction of Tyre ; as *ashamed*, or *grieved*,—as a mother is who is bereft of all her children. ¶ *The sea hath spoken.* New Tyre was on a rock at some distance from the land, and seemed to *rise out* of the sea, somewhat as Venice does. It is described here as a production of the sea. ¶ *Even the strength of the sea.* The fortress, or strong place מְצוֹרֵי of the sea. Tyre was on a rock, and might therefore be regarded as the strong place, or the defence of the Mediterranean. Thus Zechariah (ix. 3,) says of Tyre, "And Tyrus did build herself a strong hold"—מְצוֹרָה. ¶ *Saying, I travail not.* The expressions which follow are to be regarded as the language of Tyre—the founder of colonies and cities. The sense is, 'I am destroyed. My wealth and resources are gone. My commerce is annihilated. I cease to plant cities

5 As at the report^e concerning Egypt, | so shall they be sorely pained at the re-
ch. ix. 14. | port of Tyre.

NEW TRANSLATION.

5. When the news shall reach Egypt,
 They shall be in pangs at the report concerning Tyre.

and colonies, and to nourish and foster them by my trade.' The idea of the whole verse is, that Tyre was about to be destroyed, and that the city which had been the mistress of the commercial world, and distinguished for founding other cities and colonies, was about to lose her commercial importance; and to cease to extend her colonies and her influence over other countries. Over this fact, Sidon, the mother and founder of Tyre herself, would lament; and be humbled and grieved that her daughter, so proud, so rich, and so magnificent, would be brought so low.

5. *As at the report concerning Egypt.* According to our translation, this verse would seem to mean that the Sidonians and other nations had been pained or grieved at the report of the calamities that had come upon Egypt, and that they would be similarly affected at the report concerning Tyre. In accordance with this, some (as Jarchi) have understood it of the plagues of Egypt, and suppose that the prophet means to say, that as the nations were astonished at that, so they would be at the report of the calamities that would come upon Tyre. Others refer it to the calamities that would come upon Egypt referred to in ch. xix., and suppose that the prophet means to say that as the nations would be amazed at the report of these calamities, so they would be at the report of the overthrow of Tyre. So Vitringa. But the sense of the Hebrew may be expressed thus, 'As the report, or tidings of the destruction of Tyre shall reach Egypt, they shall be pained at the tidings from Tyre, or respecting Tyre.' So Lowth, Noyes, Rosenmüller, Grotius, Calvin. They would be grieved either (1) because, the destruction of Tyre would affect and injure the commerce of Egypt; or (2) because the Egyptians might fear that the army of Nebuchadnezzar would come upon them, and that they would share the fate of Tyre. ¶ *They.* The Egyptians. ¶ *Sorely pained.* Deeply grieved. The word here used (יִדְּוֹנָה) is commonly applied to the severe pain of parturition. ¶ *At the report of Tyre.* When they shall hear that Tyre is destroyed.

- 6 Pass over to Tarshish ; howl, ye inhabitants of the isle. antiquity is of ancient days? her own feet shall carry her ' afar off to sojourn.
- 7 Is this your joyous city, whose an- ? from afar off.

New Translation.

6. Pass ye over to Tarshish ;
Howl, O ye inhabitants of the isle.
7. Is this your joyous city,
Whose antiquity is from earliest days?
Her feet shall carry her afar to sojourn.

6. *Pass ye over.* That is, ye inhabitants of Tyre. This is an address to Tyre in view of her approaching destruction ; and is designed to signify that when the city was destroyed, its inhabitants *would* flee to its colonies, and seek refuge and safety there. As Tarshish was one of its principal colonies, and as the ships employed by Tyre would naturally sail to Tarshish, so the inhabitants are represented as fleeing there on the attack of Nebuchadnezzar. That the inhabitants of Tyre did flee in this manner is expressly asserted by Jerome upon the authority of Assyrian histories which are now lost. " We have read " says he, " in the histories of the Assyrians, that when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships, and fled to Carthage, or to some islands of the Ionian and Egean Sea." Jerome in loco. And again (on Ezek. xxix.) he says, " When the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering rams, whatever precious things in gold, silver, clothes, and various kinds of furniture the nobility had, they put them on board their ships, and carried to the islands. So that the city being taken, Nebuchadnezzar found nothing worthy of his labor." Diodorus (17, 41,) relates the same thing of the Tyrians during the siege of Alexander the Great, where he says that they took their wives and children to Carthage. ¶ *Howl.* Deep grief among the Orientals was usually expressed by a loud, and long, and most melancholy and dismal *howl*, or shriek. Note ch. xv. 2. ¶ *Ye inhabitants of the isle.* Of Tyre. The word *isle*, however, *may* be taken as in ch. xx. 6, (See Note in that place) in the sense of *coast* or *maritime country* in general, and possibly may be intended to denote Old Tyre, or the coast of Phœnicia in general, though most naturally it applies to New Tyre built on the island.

8 Who hath taken this counsel | merchants are princes, whose traffick-
against Tyre, the crowning city, Whose | ers are the honourable of the earth ?

New Translation.

8. Who hath purposed this against Tyre, the dispenser of crowns,
Whose merchants are princes,
Whose traders the nobles of the earth ?

7. *Is this your joyous city.* Is this the city that was just now so joyous, so full of happiness, of revelry, of business, of gaiety, of rejoicing. See Note ch. xxii. 2. ¶ *Whose antiquity, &c.* Strabo (Lib. xvi. P. 756,) says, "After Sidon, Tyre a splendid and most ancient city is to be compared in greatness, beauty, and antiquity, with Sidon." Curtius (Hist. Alexan. Lib. iv. c. iv.) says, "The city was taken, distinguished both by its antiquity, and its great variety of fortune." Arrian (Lib. ii. cap. xvi.) says, that "the Temple of Hercules at Tyre was the most ancient of those which the memory of men have preserved." And Herodotus (2, 44,) says, that in a conversation which he had with the priest of that Temple, he informed him that it had then existed for 2300 years. Josephus indeed says (Ant. B. viii. ch. iii. § 1,) that Tyre was built but 240 years before the temple was built by Solomon—but this was probably a mistake. Justin (18, 3,) says that Tyre was founded in the year of the destruction of Troy. Its very high antiquity cannot be doubted. ¶ *Her own feet shall carry her afar off.* Grotius supposes that by *feet* here the "feet of ship" are intended, that is, their sails, and oars. But the expression is designed evidently to stand in contrast with ver. 6, and to denote that a part of the inhabitants would go by land into captivity. Probably many of them were taken as prisoners by Nebuchadnezzar ; and perhaps many of them when the city was besieged found opportunity to escape and flee by land to a distant place of safety.

8. *Who hath taken this counsel.* Who has determined this ? To whom is this to be traced ? How can it be accounted for ? Is this the work of man, or is it the plan of God ?—questions which would naturally arise at the contemplation of the ruin of a city so ancient and so magnificent. The object of this question is to trace it all to God ; and this perhaps indicates the scope of the prophecy—to show that God reigns, and does all his pleasure over cities and kingdoms. ¶ *The crowning city.* The distributor of crowns ; or the

9 The Lord of hosts hath purposed | bring 'into contempt all the honourable
it, to stain ⁸ the pride of all glory, & to | of the earth.

⁸ pollute.

1 Cor. I. 22, 23.

New Translation.

9. JEHOVAH of hosts hath purposed it,
To stain the pride of all glory,
To make contemptible all the nobles of the earth.

city from which dependent towns, provinces, and kingdoms had arisen. Many colonies and cities had been founded by Tyre. Tartessus in Spain, Citium in Cyprus, Carthage in Africa, and probably many other places were Phœnician colonies and derived their origin from Tyre, and were still its tributaries and dependants. Comp. Ezek. xxvii. 33. ¶ *Whose merchants are princes.* Princes trade with thee; and thus acknowledge their dependence on thee. Or thy merchants are splendid, gorgeous, and magnificent like princes. The former, however, is probably the meaning. ¶ *Whose traffickers.* מַנְעִיחִי, *Canaanites.* As the ancient inhabitants of Canaan were *traffickers* or *merchants*, the word came to denote merchants in general. See Job xli. 6, Hos. xii. 7, Zeph. i. 11, Ezek. xvii. 4. So the word *Chaldean* came to mean *Astrologers*, because they were celebrated for astrology.

9. *The Lord of hosts hath purposed it.* Note ch. i. 9. It is to be traced to JEHOVAH. It is not by human counsel that it has been done. Whoever is the instrument, yet the overthrow of wicked, proud, and vicious cities and nations is to be traced to the God who rules in the empires and kingdoms of the earth. See Notes ch. x. 5—7. ¶ *To stain the pride, &c.* Marg. *Pollute.* This is the meaning of the Hebrew word מָלַל. It means properly to bore, or pierce through; to open, make common (Lev. xix. 29,); then to profane, defile, pollute, as e. g. the sanctuary (Lev. xix. 8, xxi. 9), the Sabbath (Ex. xxxi. 14,), the name of God (Lev. xviii. 21, xix. 12,). Here it means that the destruction of Tyre would show that it was all of little value; and that God could easily level it all with the dust. The destruction of Tyre would shew this in reference to *all* human glory, because (1) it was one of the most *ancient* cities; (2) it was one of the most magnificent; (3) it was one of the most strong, secure, and inaccessible; (4) it was the one of most commercial importance, most distinguished in the view of nations; and (5) its *example* would be the most striking and impressive. God often selects the most distin-

10 Pass through thy land as a river, | O daughter of Tarshish : there is no
more strength. "

9 girdle.

10. Pass through thy land as a river,
O daughter of Tarshish ;
The barrier is no more.

guished and important cities and men to make them examples to others ; and to show the ease with which he can bring all down to the earth. ¶ *To bring into contempt, &c.* To bring their plans and purposes into contempt ; and to show how unimportant and how foolish are their schemes in the sight of a holy God.

10. *Pass through thy land as a river.* This verse has been very variously understood. Vitringa supposes that it means that the city would be destroyed ; that all that held it together—its fortifications, walls, &c., would be laid waste, and that as a river flows on freely, so the inhabitants would be scattered far and near. Every thing, says he, would be levelled, and the field would not be distinguishable from the city. Grotius thus renders it, " Pass to some one of thy colonies, as a river flows from the fountain to the sea, so do you go to the ocean." Lowth understands it also as relating to the time of the destruction of Tyre, and to the escape which the inhabitants would then make.

" Overflow thy land like a river,

" O daughter of Tarshish ; the mound [that kept in thy waters] is no more."

The LXX render it, " Cultivate (Εργάζου) thy land, for the ships shall no more come from Καρχηδόνες—Carthage." Probably the true meaning is that which refers it to the time of the siege, and to the fact that the inhabitants would seek other places when their defence was destroyed. That is, ' Pass through thy *territories*, thy dependent cities, states, colonies, and seek a refuge there ; or wander there like a flowing stream.' ¶ *Like a river.* Perhaps the allusion is to the Nile, as the word נִיִּל is usually given to the Nile ; or to any river that overflows its banks, or that flows on with a mighty current when all obstructions are removed. The idea is that as a collection of waters *flow on* when the barriers are removed, so the inhabitants of Tyre would *pour forth* from their city like the waters of a mighty, long pent up, and swollen stream. The idea is not so much that of *rapidity*, as it is they should go like a stream that has no dykes,

11 He stretcheth out his hand over the sea; he shook the kingdom: the LORD hath given a commandment ¹ against ² the merchant city, to destroy the ³ strong holds thereof.

¹ or, concerning a merchantman.

² Canaan.

³ strength.

New Translation.

11. His hand he stretched out over the sea,
He shook the kingdoms.
JEHOVAH gave command concerning Canaan
To destroy her strong holds.

barriers, or obstacles now to confine its flowing waters. ¶ *O daughter of Tarshish.* Tyre; so called either because it was in some degree *sustained* and supplied by the commerce of Tarshish; or because its inhabitants would become the inhabitants of Tarshish, and it is so called by anticipation. The Vulgate renders this, *filia maris, daughter of the sea.* Junius supposes that the prophet addresses those who were then in the city who were natives of Tarshish, and exhorts them to flee for safety to their own city. ¶ *There is no more strength.* *Marg. girdle.* The word חֲגֹרֶת means properly a *girdle* (Job xii. 31.) It is applied to that which *binds* or secures the body; and *may* be applied here perhaps to that which *secured*, or *bound* the city of Tyre; that is, its fortifications, its walls, its defences. They would all be levelled; and, nothing would *secure* the inhabitants as they would flow forth as waters that are pent up flow forth when every barrier is removed.

11. *He stretched out his hand.* That is, JEHOVAH. See ver. 9. To stretch out the hand is indicative of punishment, or correction (See Note ch. v. 25, ix. 12.), and means that God had resolved to inflict exemplary punishment on Tyre and its dependent colonies. ¶ *Over the sea.* That is, over the *sea coast* of Phœnicia; or over the cities that were built on the coast. This alludes to the fact that Nebuchadnezzar would lay siege to these cities, and would ravage the maritime coast of Phœnicia. It is not improbable also that, having taken Tyre, he would extend his conquests to *Citium* on the island of Cyprus, and destroy as many of the dependent cities of Tyre as possible. ¶ *The LORD hath given a commandment.* The control here asserted over Nebuchadnezzar is similar to that which he asserted over the Assyrian Sennacherib. See Note ch. x. 5. ¶ *Against the merchant city.* Heb. 'Against Canaan' אֶל-כַּנָּאן. The word

13 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise pass over to Chittim; there also shalt thou have no rest.

p. Re. 18 22.

r. ver. 1.

New Translation.

12. And he said,

- ‘Thou shalt no more exalt,
- ‘Thou dishonored virgin, daughter of Sidon;
- ‘Arise, pass over to Chittim,
- ‘Even there shalt thou have no rest.’

“Canaan,” may here be used as in verse 8, to denote a place given to merchandize or traffic, since this was the principal employment of the inhabitants of this region; but it is rather to be taken in its obvious and usual sense in the Scriptures, as denoting the land of Canaan, and as denoting that Nebuchadnezzar would be sent against that, and especially the maritime parts of it, to lay it waste. It refers here doubtless to Phœnicia—a part of Canaan. ¶ *To destroy the strong holds thereof.* That is, the strong holds of Canaan; as Tyre, Sidon, Accho, &c. These cities were the strong holds of the land of Canaan; the places of principal importance and strength. Tyre, especially, was strongly fortified, and was able long to resist the arms of the Chaldeans.

12. *And he said.* God said, ver. 9. ¶ *Thou shalt no more rejoice.* The sense is, that Tyre was soon to be destroyed. It does not mean that it should *never* afterwards exult or rejoice, for the prophet says (ver. 17,) that *after* its destruction it would be restored, and again be filled with exultation and joy. ¶ *O thou oppressed virgin.* Lowth renders this, “O thou deflowered virgin,” expressing the sense of the word *הַמְעֻלָּה*. ¶ *O daughter of Zidon.* Ver. 4. ¶ *Pass over to Chittim.* Note ver. 1. The idea is, that under the siege, or when the city should be taken, the inhabitants of Tyre would seek refuge in her colonies, and the cities that were dependent on her. ¶ *There also thou shalt have no rest.* It is not improbable that Nebuchadnezzar would carry his arms to Cyprus—on which the city of Citium was—where the Tyrians would take refuge first. Megasthenes, who lived about 300 years before Christ, says of Nebuchadnezzar that he subdued a great part of Africa and Spain, and that he carried his arms as far as the Pillars of Hercules. See Newton on the

13 Behold, the land of Chaldeans: | wilderness: they set up the towers
this people was not *till* the Assyrian | thereof; *and* he brought it to ruin.
founded it for them * that dwell in the

u Ps. 72. 2.

New Translation.

13. Lo! the land of the Chaldeans!

This people was not;—

The Assyrian founded it for the inhabitants of the desert.

They raised the watch towers,

They set up its palaces;

This people hath reduced her to a ruin.

Prophecies, xi. § 11. But whether this refers to the oppressions which Nebuchadnezzar would bring on them or not, it is certain that the colonies that sprung from Phœnicia were exposed to constant wars after this. Carthage was a colony of Tyre, and it is well known that this city was engaged in constant hostility with the Romans until it was utterly destroyed. Indeed all the dependent colonies of ancient Tyre became interested and involved in the agitations and commotions which were connected with the conquests of the Roman empire.

13. *Behold the land of the Chaldeans.* This is a very important verse, as it expresses the source whence these calamities were coming upon Tyre; and as it expresses some historical facts of great interest respecting the rise of Babylon. In the previous verses the prophet had foretold the certain destruction of Tyre, and had said that whoever was the agent, it was to be traced to the overruling providence of God. He here states distinctly that the agent in accomplishing all this would be the Chaldeans—a statement which fixes the time to the siege of Nebuchadnezzar, and proves that it does not refer to the conquest by Alexander the Great. A part of this verse should be read as a parenthesis, and its general sense has been well expressed by Lowth—who, in this translation, has followed Vitringa.

“Behold the land of the Chaldeans;

“This people was of no account;—

“(The Assyrian founded it for the inhabitants of the desert;

“They raised the watch-towers, they set up the palaces thereof):

“This people hath reduced her to a ruin.”

¶ *Behold.* Indicating that what he was about to say was something unusual, remarkable, and not to be expected in the ordinary course of

events. That which was so remarkable was the fact that a people formerly so little known, and of no account in the sight of nations, would rise to such power as to be able to overturn the ancient and mighty city of Tyre. ¶ *The land of the Chaldeans.* Nebuchadnezzar was the King of Chaldea, or Babylonia. The names Babylon and Chaldea, are often interchanged as denoting the same kingdom, and people. See ch. xlviii. 14. 20, Jer. l. 1, li. 24, Ezek. xii. 13. The sense is 'lo! the power of Chaldea, or Babylonia, shall be employed in your overthrow.' ¶ *This people.* The people of Babylonia or Chaldea. ¶ *Was not.* Was not known; was not celebrated; had no government or power; was a rude, nomadic, barbarous, feeble, and illiterate people. The same phrase occurs in Deut. xxxii. 21, where it means a people unknown, rude, barbarous, wandering. That this was formerly the character of Chaldeans is apparent from Job i. 17, where they are described as a predatory people; a nomadic race, having no established place of abode, and living by plunder. ¶ *Till the Assyrian.* Babylon was probably founded by Nimrod (See Notes on ch. xiii.) but it was long before it rose to splendor. Belus or Bel the Assyrian, is said to have reigned at Babylon A. M. 2682, or 1322 B. C. in the time of Shamgar, judge of Israel. He was succeeded by Ninus, and Semiramis, who gave the principal celebrity and splendor to the city and kingdom, and who may be said to have been its founders. They are probably referred to here. ¶ *Founded it.* Established it; gave it celebrity and power. Semiramis reclaimed it from the waste of waters; built dykes to confine the Euphrates in the proper channel; and made it the capital of the kingdom. This is the account given by Herodotus. Hist. B. 1. "She (Semiramis) built mounds worthy of admiration, where before the river was accustomed to spread like a sea through the whole plain." ¶ *For them that dwell in the wilderness.* Heb. לְצִיִּים for the *tziim*. This word from צִר or צִיָּה (a waste or desert), denotes properly the inhabitants of the desert, or waste places, and is applied (1) to men, Ps. lxxii. 9. lxxiv. 14; (2) to animals, Isa. xiii. 21. (Notes) xxxiv. 14. Here it denotes, I suppose, those who had been formerly inhabitants of the deserts around Babylon; the wandering, rude, uncultivated, and predatory people, such as the Chaldeans were, (Job i. 17.); and means that the Assyrian who founded Babylon, collected this rude and predatory people, and made use of them in building the walls, tower, &c. of the city. The same account Arrian gives respecting Philip of Macedon the father of Alexander the Great, who says, that "Philip found

14 Howl, ye ships of Tarshish : for your strength is laid waste. years, according to the days of one king : after the end of seventy years¹

15 And it shall come to pass in that day that Tyre shall be forgotten seventy shall Tyre sing as an harlot.

¹ It shall be unto Tyre as the song of.

New Translation.

14. Howl, O ye ships of Tarshish !

For your strong hold is destroyed.

15. And it shall come to pass in that day,

That Tyre shall be forgotten seventy years

According to the days of one dynasty.

At the end of seventy years

It shall be to Tyre as the song of an harlot.

them wandering, and unsettled (πλανήτας καὶ ἀκίβητους) feeding small flocks of sheep upon the mountains, that he gave them coats of mail instead of their shepherd's dress, and lead them from the mountain to the plain, and gave them cities to dwell in, and established them with good and wholesome laws." Hist. Alex. Lib. vii. ¶ *They set up the towers thereof.* That is, the towers in Babylon, not in Tyre. See Notes on ch. xiii. Herodotus expressly says that the Assyrians built the towers and temples of Babylon. B. 1. §. 84. ¶ *The palaces.* Of Babylon. ¶ *And he brought it to ruin.* That is, the Babylonian, or Chaldean brought Tyre to ruin ; to wit, Nebuchadnezzar, the king of a people formerly unknown and rude, would be employed to destroy the ancient and magnificent city of Tyre.

14 *Howl, &c.*, ver. 1. ¶ *For your strength.* That which has been your support, and strength ; the source of your property ; to wit, Tyre. Comp. Ezek. xxvi. 15—18.

15. *Tyre shall be forgotten.* Shall cease to be a place of importance in commerce ; shall be unheard of in those distant places to which ships formerly sailed. ¶ *Seventy years ; according to the days of one king.* " That is, of one kingdom. See Dan. vii. 17, viii. 20." *Lowth.* The word *king*, may denote dynasty, or kingdom. The duration of the Babylonian monarchy was properly but seventy years. Nebuchadnezzar began his conquest in the first year of his reign, and from thence to the taking of Babylon by Cyrus was seventy years. And at that time the nations that had been conquered and subdued by the Babylonians would be restored to liberty. Tyre was indeed taken towards the middle of that period ; but only for the re-

maining part of it. The Babylonian dynasty and oppression were to continue for seventy years, and Tyre and the other vanquished nations should be in subjection till the end of that period. "All these nations," says Jeremiah (xxv. 11), "shall serve the king of Babylon seventy years." Some of them were conquered sooner and some later; but the end of this period was the common time of deliverance to them all. So Lowth, Newton, Vitringa, Aben Ezra, Rosenmüller, &c. understand this.—That 'the days of one king' may denote here *kingdom*, or dynasty, and be applied to the duration of the kingdom of Babylon, is apparent from two considerations, viz. (1.) The word "king" must be so understood in several places in the Scriptures. Dan. vii. 17. "These great beasts which are four, are four great *kings* which shall arise out of the earth," that is, kingdoms, or *succession* of kings. Dan. viii. 20. So Rev. xvii. 12. (2.) The expression is peculiarly applicable to the Babylonian monarchy, because during the entire seventy years which that kingdom lasted, it was under the dominion of one family or dynasty. Nebuchadnezzar founded the Babylonian empire, or raised it to so great splendor that he was regarded as its founder, and was succeeded in the kingdom by his son Evil-Merodach, and his grandson Belshazzar in whose reign the kingdom terminated. Comp. Jer. xxvii. 7. "And all nations shall serve him, and his son, and his son's son," &c. The period of seventy years is several times mentioned as a period during which the nations that were subject to Babylon would be oppressed, and *after* that they should be set at liberty. See Jer. xxv. 11, 12, xxix. 10. Comp. Jer. xlvi. 26. ¶ *Shall Tyre sing as an harlot.* Margin as the Hebrew, "It shall be unto Tyre as the song of an harlot." That is, Tyre shall be restored to its former state of prosperity and opulence; it shall be adorned with the rich productions of other climes; it shall be gay and joyful again. There are two ideas here, one that Tyre should be again prosperous; and the other that she should sustain substantially the same character as before. It was common to compare cities with females—whether virtuous or otherwise. See Note ch. i. 8. The same figure which is here used occurs in Rev. xvii. 3—19. Comp. Nah. iii. 4, Isa. xlvii. 1, Rev. xviii. 3. 9.

<p>16 Take an harp, go about the city, thou harlot that hast been forgotten : make sweet melody, sing many songs, that thou mayest be remembered.</p> <p>17 And it shall come to pass, after</p>	<p>the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and * shall commit fornication with all the kingdoms of the world upon the face of the earth.</p>
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* Re. 17. 2

New Translation.

16. Take the harp ; go about the city, O harlot forgotten !
 Play skilfully ; sing many songs,
 That thou mayest be remembered.
17. And at the end of seventy years, JEHOVAH shall visit Tyre,
 And she shall return to her gain,
 And shall play the harlot with all the kingdoms of the world
 That are upon the face of the earth.

16. *Take an harp, &c.* This is a continuation of the figure commenced in the previous verse, a direct address to Tyre as an harlot, to go about the city with the usual expressions of joy, and rejoicing. Thus Donatus in Terent. Eunuch. iii. 2, 4. says,

“Fidicinam esse meretricum est,”

And thus Horace,

“Nec meretrix tibicina, cujus
 Ad strepitum salias.” 1 Epis. xiv. 25.

¶ *Thou harlot.* Tyre. ¶ *That hast been forgotten.* For seventy years. That hast lain unknown, desolate, ruined. ¶ *Make sweet melody, &c.* Still the prophet keeps up the idea of the harlot that had been forgotten, and that would now call her lovers again to her dwelling. The sense is, that Tyre would rise to her former splendor ; and that the nations would be attracted by the proofs of returning prosperity, to renew their commercial intercourse with her.

17. *The Lord will visit Tyre.* God will restore her to her former wealth, and magnificence. ¶ *And she shall turn to her hire.* The word *hire* here denotes the wages, or reward that is given to an harlot ; and the idea which was commenced in the previous verses is here continued—of Tyre as an harlot—gay, splendid, licentious, and holding intercourse with strangers, and foreigners. The *gains* of that commerce with other nations are here represented as her *hire*. ¶ *And shall commit fornication, &c.* Shall again be the mart of nations (ver. 3) ; shall have intercourse with all the nations ; shall derive

18 And her merchandize and her hire shall be holiness ^d to the LORD : it shall not be treasured nor laid up ; for her merchandize shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

^d Zec. 14. 20, 21.

¹ *old.*

NEW TRANSLATION.

18. But her merchandize, and her gain, shall be holy to JEHOVAH ;
It shall not be treasured up, nor shall it be kept in store,
For her gain shall be for those who dwell before the face of JEHOVAH,
For abundant food, and for comely raiment.

her support, splendor, luxury, from all. The idea is, that she would be restored to her former commercial importance, and perhaps also, the prophet intends to intimate that she would procure those gains by dishonest acts, and by fraudulent pretexts. After the destruction of Tyre by Nebuchadnezzar it remained desolate until the close of the Babylonian monarchy. Then a new city was built on the island that soon rivalled the former in magnificence. That new city was besieged and taken by Alexander the Great on his way to the conquests of the East.

18. *And her merchandise.* The prophecy here does not mean that this would take place *immediately* after her re-building, but that *subsequent* to the seventy years of desolation this would occur. ¶ *Shall be holiness to the LORD.* Shall be consecrated to JEHOVAH. This undoubtedly means, that at some future period after the re-building of Tyre, the true religion should prevail there ; and her wealth should be devoted to his service. That the true religion prevailed at Tyre subsequently to its restoration and re-building there can be no doubt. After the return of the Jews from the Babylonian captivity, they spread extensively into the surrounding countries, and were every where distinguished for making proselytes. The Christian religion was early established at Tyre. Paul found several disciples of Christ there when on his way to Jerusalem. (Acts xxi. 3—6.) It suffered much, says Lowth, under the Diocletian persecution. Eusebius (Hist. Lib. x. cap. iv.) says that “when the church of God was founded in Tyre, and in other places, much of its wealth was consecrated to God, and was brought as an offering to the church, and was presented for the support of the ministry agreeable to the commandments of the Lord.” Jerome says, “We have seen churches built to the Lord in Tyre ; we have beheld the wealth of all, which was not

treasured up nor hid, but which was given to those who dwelt before the Lord." Tyre continued Christian until it was taken by the Saracens in 639; it was recovered again by Christians in 1124. In 1290 it was conquered by the Mamelukes, and was taken by the Turks in 1516. It is now utterly desolate, and is under the dominion of the Sultan as a part of Syria. ¶ *It shall not be treasured, &c.* It shall be freely expended; shall be regarded as consecrated to the Lord, and devoted to his service. ¶ *For them that dwell before the Lord.* For the ministers of religion. The *language* is taken from the custom of the Jews, when the priests *dwelt* at Jerusalem. The meaning is, that the wealth of Tyre should be consecrated to the service and support of religion. ¶ *For durable clothing.* Wealth formerly consisted much in changes of raiment; and the idea here is, that the wealth of Tyre would be devoted to God, and that it would be furnished for the support of those who ministered at the altar.

CHAPTER XXIV.

ANALYSIS.

THE previous chapters from the xliith to the xliiird inclusive have been occupied mainly in the description of the destruction of nations that were hostile to the Jews, or of great and distressing calamities that would come upon them. The prophet had thus successively depicted the calamities that would come upon Babylon, Damascus, Moab, Nubia, Egypt, Dumah, and Tyre. In ch. xxii. he had, however, described the calamities which would come upon Judea and Jerusalem by the invasion of Sennacherib.

In this chapter, the prophet returns to a description of the calamities which would come upon the people of God themselves. This chapter, and the three following to the end of the xxviii, seem to have been uttered about the same time, and perhaps may be regarded as constituting one vision, or prophecy. So Noyes, Lowth, and Rosenmüller, regard it. If these chapters be included in the prophecy, then it consists (1.) of a description of *calamities* in ch. xxiv. (2.) of a song of praise expressive of deliverance from those calamities and of the consequent spread of the true religion, in ch. xxv. (3.) of a song of praise suitable to celebrate the triumphs of the true religion in ch. xxvi.; and (4.) of the effect of this deliverance in purifying the Jews in ch. xxvii.

When the prophecy was uttered is wholly unknown. In regard to the *events* to which it relates, there has been a great diversity of opinion, and scarcely are any two interpreters agreed. Grotius regards it as relating to the carrying away of the ten tribes by Shalmanezzer. Hensler supposes that it refers to the invasion of Sennacherib. Vitringa supposes that it relates to the times of the Maccabees, and to the trials and calamities which came upon the Jews under the persecutions of Antiochus Epiphanes. Noyes regards it as descriptive of the destruction of the land by Nebuchadnezzar, and of the return

of the Jews from exile. Calvin regards the account in these four chapters as a *summing up*, or *recapitulation* of what the prophet had said in the previous prophecies respecting Babylon, Moab, Egypt, &c., and then of the subsequent state of prosperity, and of the spread of the true religion which should succeed these general and far-spread devastations. Subsequently to *each* of these predictions respecting calamity, the prophet had foretold prosperity and the advance of truth; and he supposes that this is a mere condensing, or summing up of what he had said more at length in the preceding chapters. Lowth supposes that it may have reference to *all* the great desolations of the country by Shalmanezzer, by Nebuchadnezzar, and by the Romans, especially to that of the Romans, to which some parts of it, he says, seem to be peculiarly applicable. It is certain that the prophet employs *general* terms; and as he gives no *certain* indications of the time, or the circumstances under which it was delivered, it is exceedingly difficult to determine either. The *general* drift of the prophecy is, however, plain. It is a prediction of deliverance, prosperity, and of the prevalence of true religion *after* a series of oppressive judgments should have come upon the land. It is designed therefore, to be *consolatory* to the Jews under impending calamities, and to convey the assurance that though they would be oppressed, yet their sufferings would be succeeded by occasions of gratitude, and joy. In this respect it accords with the general strain of the prophecies of Isaiah, that the people of God would be protected; that their name and nation should not be wholly obliterated; and that the darkest seasons of trial would be succeeded by deliverance and joy.

On the whole, it seems to me, that the prophecy relates to the calamities that would come upon the nation by the invasion of Nebuchadnezzar, and the carrying away to Babylon, and the subsequent deliverance from that oppressive bondage, and the joy consequent on that.—According to this interpretation, the xxivth chapter is occupied mainly with the description of the *calamities* that would come upon the land by the invasion of Nebuchadnezzar; the xvth describes the *deliverance* from that oppressive bondage and the re-establishment of the true religion on Mount Zion, with a rapid glance at the ultimate prevalence of religion under the Messiah suggested by the deliverance from the Babylonish bondage; the xxvth chapter is a *song* expressive of joy at this signal deliverance—in language, in the main, so general that it is as applicable to the redemption under the Messiah, as to the deliverance from Babylon; and the xxviith chapter is descriptive of the *effect* of this captivity and subsequent deliverance in purifying Jacob (ch. xxvii. 6—9), and recovering the nation to righteousness.

The xxivth chapter is composed of three parts. The first (ver. 1—12,) contains a description of the calamities that would come upon the whole land, amounting to far-spread and wide desolation—with a graphic description of the effects of it on the inhabitants (ver. 2.) on the land (v. 3—6), on the wine, the amusements, the song, &c., (ver. 7—12.) causing all to cease, and all gaiety and prosperity to come to an end. Secondly, (ver. 13—17,) a statement by the prophet that a *few* would be left in the land amidst the general desolation, and that they would be filled with joy that they had escaped. From their retreats and refuges; their fastnesses and places of security, they would lift up the song of praise that they had been preserved. Third, (vs. 18—23,) a further description of augmented judgment that should come upon the land,—a more severe and lengthened calamity stretching over the land, agitating it like an earthquake. Yet there is even here (vs. 22, 23,) an indication that there would be deliverance, and that the Lord of hosts would reign on Mount Zion—a description which is extended through the next chapter, and which constitutes the scope and substance of that chapter. In the division of the prophecy into chapters, that chapter should have been connected with this as a part of the same prophecy, and a continuance of the same subject. Indeed, but for the *length* of the prophecy these four chapters should have been thrown into one, or if the prophecy had been broken up into chapters, important aids would have been rendered to a correct understanding of it had there been some indication in the margin that they constituted one prophecy or vision.

1 Behold, the LORD maketh the earth empty; and maketh it waste, and turneth ^s it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with ^a the ¹ priest; as ^b with the ser-

vant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

^s perverteth the face thereof.

^a Hos. 4. 2.

¹ or, prince. Ge. 41. 45.

^b Ep. 6. 8. 9.

New Translation.

VISION XXII. CH. XXIV—XXVII. *Judea.*

1. Lo! **JEHOVAH** depopulates and drains the land!
Yea, he turns it up side down, and scatters the inhabitants.
2. And it shall be,
As with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress,
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the usurer, so with the giver of usury.

1. *Maketh the earth empty.* That is, will depopulate it, or take away its inhabitants, and its wealth. The word *earth* here **אֶרֶץ** is used evidently not to denote the whole world, but the land to which the prophet particularly refers—the land of Judah. It should have been translated *the land*. See Joel i. 2. It is possible, however, that the word here may be intended to include so much of the nations that surrounded Palestine as were united with it in alliance, or as were connected with it in the desolations under Nebuchadnezzar. ¶ *And turneth it up side down.* Margin. “Perverteth the face thereof.” That is, every thing is thrown into confusion; the civil and religious institutions are disorganized, and disarrangement every where prevails. ¶ *And scattereth abroad &c.* This was done in the invasion by the Chaldeans, and by the carrying away of the inhabitants into their long and painful captivity.

2. *As with the people so with the priest.* This does not mean in moral character, but in destiny. It does not mean that the character of the priest should have any influence on that of the people, or that because the one was corrupt the other would be; but it means that all would be involved in the same calamity; there would be no favored class that would escape. It is designed to set forth the greatness of the judgment, that it would come upon all ranks alike. The prophet,

3 The land shall be utterly emptied, and utterly spoiled : for the Lord hath spoken this word.

4 The earth mourneth, and fadeth away : the world languisheth and fadeth away ; the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 *height of the* *Ge. 3. 17. Nu. 35. 33.*

New Translation.

3. The land shall be completely emptied and completely plundered,
For JEHOVAH hath spoken this word.
4. The land mourneth ; it withereth :
The world languisheth ; it withereth :
The lofty people of the land do languish.
5. The land also is polluted under its inhabitants ;
For they have transgressed the law,
They have changed the statute,
They have broken the everlasting covenant.

therefore, enumerates the various ranks of the people, and shows that all classes would be involved in the impending calamity. ¶ *As with the taker of usury.* He who loans his money at interest. It was contrary to the Mosaic law for one Israelite to take interest of another (Lev. xxv. 36, Deut. xxiii. 19, Neh. v. 7, 10) ; but it is not probable that this law was very carefully observed, and especially in the corrupt times that preceded the Babylonian captivity. The rich and the poor would now be involved in the same calamity.

3. *The land.* Heb. The *earth* as in ver. 1. It is here rendered correctly "*the land*" as it should have been there—meaning the land of Canaan. ¶ *And spoiled.* Plundered. Its valuable possessions shall become the spoil, or the prey of the invading foe. This is an emphatic repetition of the declaration in ver. 1. to show the absolute certainty of that which was threatened.

4. *The earth mourneth.* The word "earth" here, as in ver. 1. means the land of Judea, or that and so much of the adjacent countries as should be subject to the desolation described. The figure here is taken from flowers when they lose their beauty and languish ; or when the plant that lacks moisture or is cut down, loses its vigour and its vitality, and soon withers. Comp. Note ch. i. 30. ch. xxxiv. 4, Ps. i. 3. ¶ *The world.* This is synonymous with the "earth" and denotes the kingdoms of Judea and Israel. Comp. Note ch. xiii. 11. ¶ *The*

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned,^a and few men left.

f Mal. 4. 6.

A 2 Ps. 3. 10.

NEW TRANSLATION.

6. Therefore hath the curse devoured the land,
And they that dwell therein are desolate;
Therefore are the inhabitants of the land consumed,
And few are the men that are left.

haughty people. Margin, as in the Hebrew, "*height of the people.*" It denotes the great, the nobles, the princes of the land. The phrase is expressive of *rank*, not of their moral character.

5. *The earth also is defiled under the inhabitants thereof.* The statements in this verse are given as a reason why the curse had been pronounced against them, and why these calamities had come upon them, ver. 6. The first reason is, that the very earth had become polluted by their crimes, or under the inhabitants. This phrase may denote that they had been guilty of shedding innocent blood; that injustice, and cruelty, and blood-shedding prevailed to such an extent that the very earth was stained with gore, and covered with blood *under* the guilty population. So the phrase is used in Num. xxxiii. 33, Ps. cvi. 38.—Or it may mean in general, that the wickedness of the people was great and was accumulating, and the very earth under them was polluted by sustaining such a population. But the former is probably the correct interpretation. ¶ *Changed the ordinance.* Or the *statute* *pn*. This word, from *pn* to engrave; and then to make or institute a law or an ordinance, is usually applied to the *positive* statutes appointed by Moses—the institutions of his religion and civil polity. The word *statute* accurately expresses the idea. These they had changed. They had introduced new statutes; and in fact, if not in form, repealed the laws of Moses, and introduced others. ¶ *Broken the everlasting covenant.* The word *covenant* here is evidently used, as it is often, in the sense of *law*. By the term 'everlasting covenant,' Vitringa correctly supposes is denoted the laws of nature, the immutable laws of justice and right, which are engraven on the conscience, and which are inflexible and perpetual.

6. *Therefore.* In consequence of the prevailing iniquity of all classes of people in the land. ¶ *Hath the curse.* The curse of God, exhibited in the general desolation. ¶ *Devoured.* Eaten it up; a

- 7 The new wine mourneth, the vine | languisheth, all the merry-hearted do
i. c. 16. 8, 9. Joel 1. 10, 12. | sigh.

New Translation.

7. The new wine mourneth;
 The vine languisheth;
 All that were happy in heart do sigh.

figurative expression that is common in the scriptures denoting that the desolation is wide spread and ruinous. ¶ *Are burned.* חָרַב Instead of this reading, Lowth proposes to read חָרַבְתִּי, *are destroyed*. The LXX read it, "therefore the inhabitants of the land shall be poor." The Syriac, "the inhabitants of the land shall be slain." But there is no authority from the MSS to change the text as proposed by Lowth. Nor is it necessary. The prophet does not mean that the inhabitants of the land were *consumed by fire*. The expression is evidently figurative. He is speaking of the effect of *wrath* or the *curse*, and that effect is often described in the scriptures as burning, or consuming as a fire does. And the sense is, that the inhabitants of the land are brought under the withering, burning, consuming effect of that wrath; and the same effects are produced by it as are seen when a fire runs over a field or a forest. Hence the word here used חָרַב *to burn, to be kindled*, is often used in connection with wrath, to denote burning or raging anger. Ex. xxii. 23. "His anger burns." Gen. xxx. 2. "And the anger of Jacob was kindled against Rachel." xlv. 18, Job. xxxii. 2. 3, xlii. 7, Gen. xxxi. 6. "His anger was kindled." Ps. xxxvii. 1, 7, 8, Prov. xxiv. 19. Comp. Job xxx. 30.

My skin is black upon me,
 And my bones are burnt with heat.

The sense is, that the inhabitants of the land were wasted away under the wrath of God so that few were left—as the trees of the forest are destroyed before a raging fire. ¶ *And few men are left.* This was literally true after the invasion of the land by the Chaldeans. 2 Kings, xxiv. 14—16.

7. *The new wine languisheth.* The new-wine חֲדָשׁ denotes properly *must*, or the wine that was newly expressed from the grape, and that was not fermented, usually translated new wine, or sweet wine. The expression here is figurative, and poetic. The wine languishes or mourns, because there are none to drink it; it is represented

8 The mirth of^t tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a

^t Je. 7. 34. Hos. 2. 11. Re. 18. 22.

song ; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down : every house is shut up, that no man may come in.

NEW TRANSLATION.

8. Ceased is the joy of tabrets ;
Ended is the sound of them that exult ;
Ceased the joy of the harp.
9. No more shall they drink wine with a song ;
Bitter is the intoxicating draught to them that drink it.
10. The city of desolation is broken down ;
Every house is obstructed so that none can enter.

as grieved because it does not perform its usual office of exhilarating the heart ; and the figure is thus an image of the desolation of the land. ¶ *The vine languisheth.* It is sickly, and unfruitful because there are none to cultivate it as formerly. ¶ *All the merry-hearted.* Probably the reference is mainly to those who were once made happy at the plenteous feast, and at the splendid entertainments where wine abounded. They look now upon the wide-spread desolation of the land, and mourn.

8. *The mirth of tabrets.* The joy, and exultation which is produced by tabrets. On the word *tabret* תָּבַר, see Notes on ch. v. 12, Vol. I., pp. 199—201. ¶ *The joy of the harp ceaseth.* On the word *harp* כִּנּוֹר, see Notes on ch. v. 12, Vol. I., pp. 195—198.

9. *Drink wine with a song.* That is, accompanied with a song as the usual mode was in their feasts. The sense is, that the usual hilarity and joy shall cease by reason of the heavy national calamity. ¶ *Strong drink.* On the word שֵׁכָר, see Note ch. v. 11, Vol. I. p. 194. ¶ *Shall be bitter, &c.* They shall cease to find pleasure in it in consequence of the general calamities that have come upon the nation.

10. *The city of confusion.* That Jerusalem is here intended there can be no doubt. The name "*city of confusion*," is probably given to it by *anticipation* of what it would be ; that is, as it appeared in prophetic vision (see Note ch. i. 1.) to Isaiah. He gave to it a name that would describe its state when these calamities should have come upon it. The word rendered *confusion* תֹּהוּ *Tôhû* does not denote *disorder* or *anarchy*, but is a word expressive of emptiness, vanity, destitution of form, waste, &c. It occurs Gen. i. 2, "And the earth was *with-*

11 *There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.*

12 *In ^m the city is left desolation, and the gate ⁿ is smitten with destruction.*

^m La. 1. L.

ⁿ La. 2. 2.

13 *When thus it shall be in the midst of the land among the people, there shall be ^o as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.*

^o c. 6. 13. 17. 5. 6. Mi. 2. 12.

NEW TRANSLATION.

11. There is a cry for wine in the streets;

All joy is departed—

The mirth of the land is gone.

12. In the city is left desolation,

And the gate is smitten into ruins.

13. Yet thus shall it be in the midst of the land, in the midst of the people,

As the shaking of an olive-tree,

As the gleaning when the vintage is finished.

out form, and void." In Job xxvi. 7, it is rendered "the empty place;" in 1 Sam. xii. 21, Isa. xlv. 18, 19, *in vain*; and usually emptiness, vanity, confusion. See Isa. xxiv. 10, xl. 17, xli. 29. In Job xii. 24, Ps. cvii. 40, it denotes a wilderness. Here it means that the city would be desolate, empty, and depopulated. ¶ *Is broken down.* Its walls and dwellings are in ruins. ¶ *Every house is shut up.* That is, either because every man, fearful of danger, would fasten his doors so that enemies could not enter; or more probably, the entrance to every house would be so obstructed by ruins, as to render it impossible to enter it.

11. *There is a crying for wine in the streets.* All joy would be gone. The inhabitants of the city, turned from their dwellings, would cry for wine to alleviate their distress, and to sustain them in their calamity. Comp. ch. xvi. 8—10. ¶ *All joy is darkened.* Is gone, has departed, like the joyful light at the setting of the sun.

12. *And the gate is smitten with destruction.* The word rendered "destruction" may denote "a crash." Gesenius. The idea is, that the gates of the city once so secure, are now battered down and demolished, so that the enemy can enter freely. Thus far is a description of the calamities that would come upon the nation. The following verses show that, though the desolation would be general, yet that a few of the inhabitants would be left,—a circumstance thrown in to mitigate the prospect of the impending ruin.

14 They ' shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

q Zep. 2. 14. 13.

15 Wherefore glorify ' ye the LORD in the ' fires, *even* the name of the LORD God of Israel in the isle : of the sea.

s 1 Ps. 2. 15. 5 or, valleys. t Zep. 2. 11.

New Translation.

14. These shall lift up their voice ;

They shall sing for the exaltation of JEHOVAH ;

They shall shout from the sea.

15. Wherefore in the East glorify JEHOVAH ;

In the isles of the sea the name of JEHOVAH the God of Israel.

13. *In the midst of the land.* That is, in the midst of the land of Canaan. ¶ There shall be *as the shaking of an olive tree*. A few shall be left, as in gathering olives a few will remain on the highest and outermost boughs. See Notes on ch. xvii. 5, 6.

14. *They shall lift up their voice.* They who are left in the land ; who are not carried away to Babylon. To lift up the voice in the Scriptures may denote either grief or joy, Comp. Gen. xxi. 6, 1 Sam. xxiv. 16, Judges ii. 4, Ruth i. 9, &c., where to lift up the voice is connected with weeping ; and Eze. xxi. 22, Ps. xciii. 3, Isa. xl. 29, xlii. 11., &c., where it is connected with exultation and joy. The latter is evidently the idea here, that the few who should remain in the land, or who should escape from captivity by fleeing to neighboring countries, would lift up their voice with exultation that they had escaped. ¶ *They shall sing for the majesty of the LORD.* They shall sing *on account* of the glory, or goodness of JEHOVAH, who had so mercifully kept them and preserved them. ¶ *They shall cry aloud.* That is, with praise and rejoicing. ¶ *From the sea.* From the isles and coasts of the Mediterranean sea, whither they would have escaped, and where they would find a refuge. No doubt many of the inhabitants adjacent to the sea, when they found the land invaded, and saw the impending ruin, would betake themselves to the neighboring islands, and find safety there until the danger should be overpast. Lowth renders this,

"The waters shall resound with the exaltation of Jehovah,"

where he supposes מַיִם should be rendered as if pointed מַיִם waters, not as it is in the present Hebrew text מַיִם *from the sea*. The sense is not materially different ; but there seems to be no good reason for departing from the usual interpretation.

15. *Wherefore glorify ye the LORD.* The prophet, in this verse, calls upon the people to join in the praise of JEHOVAH wherever they are scattered. In the previous verse he describes the scattered few who were left in the land, or who had escaped to the adjacent islands in the sea, as celebrating the praises of God where they were. In this verse he calls on *all* to join in this wherever they were scattered.

¶ *In the fires.* Margin, *valleys*. The LXX read, *in the islands*, ἐν τοῖς νήσοις. The Chaldee, "Therefore, when light shall come to the just, they shall glorify the Lord." Lowth supposes that the word בְּאִירִים should have been בְּאִיִּים *islands*, or *coasts*. But the MSS. do not give any authority for this reading; the only authority which Lowth refers to being that of the LXX. Other conjectures have been made by others; but all without any authority from MSS. The Hebrew word in the plural form does not occur elsewhere in the Scriptures. The proper signification of the word אִוֶּר *or* is *light*, and it is applied (a) to *daylight*, or daybreak, 1 Sam. xiv. 36, Neh. viii. 3; (b) to light from day-break to mid-day, Job xxiv. 14; (c) the sun, Job xxxi. 26, xxxvii. 21, (d) light as the emblem of happiness; (e) light as the emblem of life, instruction, &c. It is also used to denote *fire*, Ezek. v. 2, Isa. xlv. 16, xlvii. 14. In the plural form it is applied, in connexion with the word *Thummim* to the gems, or images which were on the breast-plate of the High Priest, and from which responses were obtained. Ex. xxviii. 30, Lev. viii. 8, Ezra ii. 63. Probably it was thus used to denote the *splendor* or beauty of the gems there set, or perhaps the *light* or instruction which was the result of consulting the oracle. The proper meaning of the word is however *light*, and it usually and naturally suggests the idea of the *morning light*, the *aurora*; perhaps also the *northern light*, or the *Aurora Borealis*. It in no instance means *caves*, or *vallies*. Vitringa supposed it referred to *caves*, and that the address was to the *Troglodytes* or those who had been driven from their homes, and compelled to take up their residence in caves. The word probably refers either to the regions of the morning light, the rising of the sun; or of the northern light, the *Aurora Borealis*—and in either case, the reference is doubtless to those who should be carried away to Babylon, and who were called on there by the prophet to glorify God. 'In those regions of *light*, where the morning light dawns; or where the northern skies are illuminated at night, there glorify God.' The reasons for this opinion are, (1.) That such is the natural and proper sense of the word. It properly refers to light, and

16 From the ⁵ uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, ⁶ My leanness, my leanness, woe unto me ! | the treacherous dealers have dealt treacherously ; * yea, the treacherous dealers have dealt very treacherously.

⁵ *wing.* ⁶ *leanness to me, or, my secret to me.*

v. ch. 48. 3. Ja. 5. 11.

New Translation.

16. From the uttermost part of the earth we hear songs ;

“ Glory to the righteous ! ”

But I say

‘ Alas ! my leanness, my leanness !

‘ Wo is me ! The treacherous deal treacherously !

‘ Yea, with treachery they deal treacherously ! ’

not to caves, to vallies, or to islands. (2.) The parallelism, the construction demands such an interpretation. It would then be equivalent to calling on the scattered people to glorify God in the East, and in the west ; in the regions of the rising sun and in the coasts of the west ; or wherever they were scattered. And the sense is, (1,) that they should be *encouraged* to do this by the prospect of a return ; (2,) that it was their *duty* still to do this wherever they were ; and (3,) that the worship of the true God should be in fact continued, and celebrated though his people were scattered, and driven to distant lands. ¶ *In the isle of the sea.* The coasts, and islands of the Mediterranean, ver. 14.

16. *From the uttermost part of the earth.* The word *earth* here seems to be taken in its usual sense, and to denote countries without the bounds of Palestine ; and the phrase is equivalent to *remote regions*, or *distant countries*. See Note ch. xi. 12. The prophet here represents himself as *hearing* those songs from distant lands as a grand chorus the sound of which came in upon, and pervaded Palestine. The worship of God should be still continued, though the temple should be destroyed, and the inhabitants of the land dispersed, and though the land of Judea should be a wide spread desolation. Amidst the general wreck and wo, it was *some* consolation that the worship of JEHOVAH was celebrated any where. ¶ *Have we heard songs.* Or, *we do hear songs.* The distant celebrations of the goodness of God breaks on the ear, and amidst the general calamity these songs of the scattered people of God comfort the heart. ¶ *Glory to the righteous.* This is the burden and substance of those songs. Their general import and design is, to show that there shall be honour to the righteous ; to the

people of God. They are now afflicted and scattered. Their temple is destroyed, and their land waste, and ruin spreads over the graves of their fathers. Yet amidst these desolations, their confidence in God is unshaken ; their reliance on him is firm. They still believe that there shall be honour and glory to the just ; and that God will be their protector and avenger. These assurances served to sustain them in their afflictions, and to shed a mild and cheering influence amidst the desolations of the land. ¶ *But I said.* But I, the prophet, am constrained to say. This the prophet says respecting *himself*, viewing himself as left in the land of Canaan ; or more probably he personifies, in this declaration, Jerusalem, or the inhabitants of the land that still remained there. The songs that came in from distant lands ; the echoing praises from the exiles in the east and the west seeming to meet and mingle over Judea, only served to render the abounding desolation more apparent and striking. Those distant praises recalled the solemn services of the temple, and happiness of other times, and led those remaining, and who witnessed the desolations, to exclaim ‘ my leanness,’ &c. ¶ *My leanness, my leanness.* The language of Jerusalem, and the land of Judea. This language expresses calamity. The loss of flesh is emblematic of a condition of poverty, want, affliction—as sickness and affliction waste away the flesh, and take away the strength. Ps. cix. 24.

My knees are weak through fasting,
And my flesh faileth of fatness.

Ps. cii 5.

By reason of the voice of my groaning
My bones cleave to my flesh.

See also Lam. iii. 4, Job. vi. 12, xix. 20. Leanness is also put to denote the displeasure of God in Ps. cvi. 15.

And he gave them their request ;
But sent leanness into their soul.

Comp. Isa. x. 16. ¶ *The treacherous dealers.* The invaders ; the foreign nations that disregard covenants and laws ; that pursue their course by deceit, and stratagem, and fraud. Most conquests are made by what are called the *stratagems* of war ; that is by a course of perfidy and deception. There can be no doubt that the usual course of conquest was pursued in regard to Jerusalem. This whole clause is exceedingly emphatic. The word implying *treachery* (כְּזָבָה) is repeated no less than *five* times in various forms in this single clause, and shows how strongly the idea had taken possession of the mind of the prophet.

17 Fear, *and the pit, and the snare, | are upon thee, O inhabitant of the earth.

* Jer. 48. 43, 44.

New Translation.

17. The terror, and the pit, and the snare,
Are upon thee, O inhabitant of the land!

17. *Fear, and the pit.* This verse is an explanation of the cause of the wretchedness referred to in the previous verse. The same expression is found in Jer. xlviii. 43, in the destruction that should come upon Moab, a description which Jeremiah probably copied from Isaiah—There is in the original a *paranomasia* that cannot be retained in a translation, a figure that is very common in the sacred writings. פֶּחַד וְפִתָּה וְסָרֶסֶר *Pāhhādh vā Pāhhāth, vā Pāhh* where the form *Pāhh* occurs in each word. The language is emphatic, and designed to indicate the fact that calamity met them every where. The sense is, that they were no where safe; that if they escaped one danger, they immediately fell in another. The expression is equivalent to that which occurs in the writings of the Latin classics,

Incidit in Scyllam cupiens vitare Charybdin.

The same idea that if a man should escape from one calamity he would fall into another is expressed in another form in Amos v. 19.

As if a man did flee from a lion and a bear met him;
Or went into a house, and leaned his hand on the wall
And a serpent bit him.

In the passage before us, there is an *advance* from one danger to another or the subsequent one is more to be dreaded than the preceding. The figure is taken from the mode of taking wild beasts, where various nets, toils, or pit-falls were employed to secure them. The word "*Fear*," פֶּחַד *Pāhhādh* denotes any thing that was used to frighten or arouse the wild beasts in hunting, and that tended to drive them into the pit-fall that was prepared for them. Among the Romans the name "*fears*" *formidines* was given to lines, or cords strung with feathers of all colors, which when they fluttered in the air or were shaken, frightened the beasts into the pits, or the birds into the snares which were prepared to take them. Seneca de Ira B. ii. ch. xii. Virg. *Æn.* xii. 749. Geor. iii. 372. It is possible that this may be referred to here under the name of "*fear*." The word "*pit*" פִּתָּה *Pā-*

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

Gen. 7. 11.

Ps. 18. 7.

New Translation.

18. And it shall be that he who fleeth from the voice of the terror
 Shall fall into the pit;
 And he that cometh up from the midst of the pit
 Shall be taken in the snare;
 For the flood-gates from on high are opened,
 And the foundations of the earth do shake.

hhûth denotes the pit-fall; a hole dug in the ground, and covered over with bushes, leaves &c. into which they might fall unawares. The word "snare" פַּחַח *Pāhh* denotes a net, or gin, and perhaps refers to a series of nets enclosing at first a large space of ground, in which the wild beasts were supposed to be, and then drawn by degrees into a narrow compass, so that they could not escape. *Lowth.*

18. *From the noise of the fear.* A cry or shout was made in hunting, designed to arouse the game, and drive it to the pit-fall. The image is taken from hunting, and means here that calamities should be multiplied in all the land, and that if the inhabitants endeavored to avoid one danger they would fall into another. ¶ *And he that cometh up out of the midst of the pit, &c.* A figure taken still from hunting. It was possible that some of the more strong and active of the wild beasts driven into the pit-fall would spring out, and attempt to escape, yet they might be secured by snares or gins purposely contrived for such an occurrence. So the prophet says, that though a few might escape the calamities that would at first threaten to overthrow them, yet they would have no security. They would immediately fall into others, and be destroyed. ¶ *For the windows on high are opened.* This is evidently taken from the account of the deluge in Gen. vii. 11. "In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows (or flood-gates, Margin) of heaven were opened." The word *windows* here אֶרְבּוֹת is the same which occurs in Genesis, and properly denotes a grate, a lattice, a window, and then any opening as a sluice, or flood-gate, and is applied to a tempest or a deluge, because when the rain descends it seems like

19 The earth ^a is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel ^b to and fro

like a drunkard, and shall be removed
like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again.

^a Ja. 4. 23.

^b c. 19. 14.

^c Ro. 21. 1.

^d Zec. 5. 5-8.

New Translation.

19. The land is grievously shaken;
The land is utterly shattered to pieces;
The land is violently moved.
20. The land reeleth like a drunkard;
And it moveth to and fro like a hammock:
For her iniquity lieth heavy upon her,
And she shall rise no more.

opening sluices, or flood-gates in the sky. The sense here is, that calamities had come upon the nation *resembling* the universal deluge. ¶ *And the foundations of the earth do shake.* An image derived from an earthquake—a figure also denoting far-spreading calamities.

19. *The earth.* Note ver. 1. This verse describes the effect of the agitation referred to in ver. 18. ¶ *Is utterly broken down.* The effect as it were of an earthquake where every thing is thrown into commotion and ruin. ¶ *The earth is moved exceedingly.* Every thing in this verse is intense and emphatic. The verbs are in the strongest form of emphasis, "By breaking, the land is broken," "by scattering, the land is scattered;" "by commotion the land is moved." The repetition also of the expression in the same sense three times is a strong form of emphasis; and the whole expression is designed to denote the utter desolation and ruin that had come upon the land.

20. *The earth.* See Note ver. 1. ¶ *Like a drunkard.* This is descriptive of the agitation that occurs in an earthquake when every thing is shaken from its foundation, and when trees and towers move to and fro, shaken by the mighty concussion. The same figure is used in ch. xxix. 9. See also the description of a tempest at sea in Ps. cvii. 27.

"They reel to and fro
And stagger like a drunken man,
And are at their wit's end."

¶ *And shall be removed like a cottage.* Or rather shall *move* or *vacillate* (התנדנד) like a cottage. The word cottage (מלונָה) from לָן to

21 And it shall come to pass in that day, *that* the LORD shall 'punish the host of the high ones *that are* on high, and the kings, of the earth upon the earth.

¹ *victis* upon.

² Ps. 76. 12.

New Translation.

21. And it shall be in that day,

Jehovah shall punish the host of the high ones that are on high,
And the kings of the earth upon the earth.

pass the night, to lodge for a night) means properly a temporary shed or lodge for the watchman of a garden or vineyard while the fruit was ripening. See Note ch. i. 8. Sometimes these cottages were erected in the form of a hut; and sometimes they were a species of *hanging bed*, or *couch* that was suspended from the limbs of trees. They were made either by interweaving the limbs of a tree, or by suspending them by cords from the branches of trees, or by extending a cord or cords from one tree to another and laying a couch or bed on the cords. They were thus made to afford a convenient place for observation, and also to afford security from the access of wild beasts. Travellers in the East even now resort to such a temporary lodge for security. See Niebuhr's Description of Arabia. Those lodges were easily moved to and fro, and swung about by the wind—and that is the idea in the verse before us. The whole land was agitated as with an earthquake; it reeled like a drunkard; it moved, and was unsettled as the hanging couch on the trees was driven to and fro by the wind. ¶ *And the transgression thereof shall be heavy upon it.* Like a vast incumbent weight on a dwelling which it cannot sustain, and beneath which it is crushed. ¶ *And it shall fall and not rise again.* This does not mean, as I apprehend, that the nation thus agitated should never be restored to its former dignity and rank as a people—for the prophet immediately (ver. 23) speaks of such a restoration, and of the re-establishment of the Theocracy; but it must mean that in *those convulsions* it would not rise. It would not be able to recover itself; it *would certainly* fall, and be prostrated. As we say of a drunkard, he will certainly fall; he may stumble often, and partially recover himself, yet he will certainly fall so as not then to be able to recover himself, so it would be with that agitated and convulsed land. They would make many efforts to recover themselves, and would partially succeed, yet they would certainly fall, and be completely prostrate in the dust.

23 And they shall be gathered together ² as prisoners are gathered in ³ the pit, and shall be shut up in the prison, and after many days shall they be ⁴ visited.

² *with the gathering of prisoners.* ³ *or, dungeon.*

⁴ *or, found wanting.*

New Translation.

22. And they shall be gathered together as prisoners are gathered together for the dungeon;
And shall be shut up in the prison,
And after many days they shall be visited.

21. *In that day.* In that future time; the time, as I suppose, of the captivity at Babylon. ¶ *Shall punish, &c.* Heb. as in the margin, *shall visit upon.* See Note ch. x. 12. ¶ *The host of the high ones.* There have been various interpretations of this expression. Jerome understands it of the host of heaven, and thinks it refers to the fact that in the day of judgment God shall judge not only earthly things but celestial; and especially the hosts of heaven, the sun and moon and stars as having been the objects of idolatrous worship. See Deut. iv. 19, Dan. viii. 10, xi. 13. Comp. Ps. xviii. 17, Jer. xxv. 30, where the words "on high" are used to denote heaven. Aben-Ezra supposes that by the phrase is meant *angels*, who preside over the governors and kings of the earth, in accordance with the ancient opinion that each country and kingdom was under the tutelage of guardian angels. To this Rosenmüller seems to assent, and to suppose that the beings thus referred to were *evil* spirits or demons to whom the kingdoms of the world were subject. Others, among whom is Grotius, have supposed that the reference is to the images of the sun moon and stars which were erected in high places and adored by the Assyrians. But probably the reference is to those who occupied places of power and trust in the *ecclesiastical* arrangement of Judea, the High Priest and Priests, who exercised a vast dominion over the nation, and who, in many respects were regarded as elevated even over the kings and princes of the land. The comparison of rulers with the hosts of heaven, the sun, moon, and stars, is common in the Scriptures; and this comparison was supposed peculiarly to befit *ecclesiastical* rulers who were regarded as in a particular manner the lights of the nation. ¶ *Kings of the earth.* Kings and princes of the land of Judea. ¶ *Upon the earth.* Beneath, or inferior to those who had places of superior trust and honor. The priests and ecclesi-

astical rulers are represented as occupying the superior rank ; the princes and rulers in a civil sense as in a condition of less honor and responsibility. This was probably the usual mode in which the ecclesiastical and civil offices were estimated in the land of Judea.

22. *And they shall be gathered together.* That is, those who occupy posts of honor and influence in the ecclesiastical and civil polity of the land. ¶ *As prisoners.* Margin as in the Hebrew, "*with the gathering of prisoners.*" The reference is to the custom of collecting prisoners and captives taken in war, and chaining them together by the hands and feet and thrusting them in large companies into a prison. ¶ *In the pit.* Marg. "*Or dungeon.*" The sense is, that the rulers of the land should be made captives, and treated as prisoners of war. This was undoubtedly true in the time of the captivity under Nabuchadnezzar. The people were assembled ; were regarded as captives ; and were conveyed together to a distant land. ¶ *And shall be shut up in the prison.* Probably this is not intended to be taken *literally*, but to denote that they would be as secure *as if* they were shut up in prison. Their prison may have been the distant land of Chaldea, where they were secured and inclosed *as in a prison* seventy years. ¶ *And after many days.* If this refers as I have supposed, to the captivity at Babylon, then these "*many days*" refer to the period of seventy years. ¶ *Shall they be visited.* Marg. *Found wanting.* The word here used פקד *Pâqâdh*, may be used either in a good or bad sense, either to visit for the purpose of reviewing, numbering, or aiding ; or to visit for the purpose of punishing. It is probably, in the Scriptures, most frequently used in the sense of punishing. See Job xxxi. 14, xxxv. 15, Isa. xxvi. 14, 1 Sam. xv. 2, Ps. lxxxix. 33, Jer. ix. 24. But it is often used in the sense of taking account of ; reviewing or mustering as a military host. See Num. i. 44, iii. 39, 1 Kings xx. 15, Isa. xiii. 4. In this place it may be taken in either of these senses, as may be best supposed to suit the connexion. To me it seems that the connexion seems to require the idea of a visitation for the purpose of relief or of deliverance ; and to refer to the fact that at the end of that time there would be a reviewing, a mustering, an enrollment of those who should have been thus carried away to their distant prison house, to ascertain how many remained, and to *marshall* them for their return to the land of their fathers. See the books of Ezra and Nehemiah. The word here used has *sometimes* the sense expressed in the margin, "*found wanting*" (Comp. Isa.

23 Then, the moon shall be con- | Zion, and in Jerusalem, and ^s before
founded, and the sun ashamed, when | his ancients, gloriously.
the LORD of hosts shall reign in mount | *f* Esa. 32. 7. & or, there shall be glory before his ancients.

New Translation.

23. And the moon shall be confounded,
And the sun ashamed,
When JEHOVAH of hosts shall reign in Mount Zion and in Jerusalem,
And before the elders in glory.

xxxviii. 10, 1 Sam. xx. 6, xiv. 15); but such a sense does not suit the connexion here. I regard the verse as an indication of future mercy and deliverance. They would be thrown into prison, and treated as captives of war; but after a long time they would be visited by the Great Deliverer of their nation, their covenant-keeping God, and re-conducted to the land of their fathers.

23. *Then the moon shall be confounded.* The heavenly bodies are often employed in the sacred writings to denote the princes and kings of the earth. These expressions are not to be pressed *ad unguem* as if the sun denoted one thing and the moon another; but they are *general* poetic expressions designed to represent rulers, princes, and magistrates of all kinds. Comp. Joel ii. 30, 31. Ezek. xxxii. 7. ¶ *Shall be confounded.* Shall be covered with shame. That is, shall appear to shine with diminished beauty, as if it were *ashamed* in the superior glory that would shine around it. The sense is, that when the people should be returned to their land, the theocracy would be restored, and the magnificence of the kings and other civil rulers would be dimmed in the superior splendor of the reign of God. *Perhaps* there may be a reference here to the time when JEHOVAH would reign in Jerusalem through, or by means of, THE MESSIAH. ¶ *In Mount Zion.* Note ch. i. 8. This would take place subsequently to the captivity; and pre-eminently under the reign of THE MESSIAH. ¶ *And before his ancients.* That is, before the elders of the people; in the presence of those entrusted with authority and rule. ¶ *Gloriously.* He should reign gloriously when his laws should be respected and obeyed; when his character as King and Ruler should be developed; and when, under his sceptre, his kingdom should be augmented and extended. On this glad prospect the eye of the prophet was fixed; and this prospect was the bright and splendid object in the "vision"

that served to relieve the darkness that was coming upon the nation. Present calamities may be borne, with the hope that JEHOVAH will reign more gloriously hereafter; and the effect of all shall be to exalt JEHOVAH in the view of the nations. It may be added that when JEHOVAH, by the Messiah, shall reign over all the earth all the glory of the wisest and greatest princes and monarchs shall be dimmed; the celebrity of their wisdom, and power, and plans shall be obscured in the superior splendor of the wisdom, power, and plans of God in reigning through the laws of his Son over the human race. Come that blessed day; and speedily let the glory of the moon be confounded, and the sun be ashamed, and all inferior magnificence fade away before the splendor of the Sun of Righteousness.

CHAPTER XXV.

ANALYSIS.

For the general design and scope of this chapter, see the analysis to ch. xxiv. It is a song of praise to God for the anticipated deliverance of his people from the bondage at Babylon. The desolation of Jerusalem and Judah had been described in ch. xxiv; that chapter had closed with an intimation that JEHOVAH would again reign in glory on Mount Zion (ver. 23); and in view of this future deliverance the prophet breaks out into this beautiful song of praise. It was not unusual for the prophets to express by anticipation such songs of praise as should be celebrated by the people in times of signal deliverance. See Notes on ch. xii. This song of praise is one of the most beautiful that is to be found in the writings of Isaiah. The essential idea is, that which was hinted at in ch. xxiv. 23, that JEHOVAH would reign with a glory that would obscure the brightness of the sun and the moon on Mount Zion. Filled with the idea, the prophet fixes the eye on those future glories, and declares what shall occur *under* that reign. He sees JEHOVAH reigning there for a long series of years; and *during* that reign he sees (ver. 6,) that he would provide a way then by which the darkness might be removed from all nations (ver. 7); that he would originate that plan by which death should be swallowed up in victory (ver. 8); and that there he would execute a plan by which all his enemies should be laid low, ver. 9—12. The hymn is designed, therefore, to celebrate the goodness and faithfulness of God in fulfilling his ancient promises, and delivering his people from their long captivity by the destruction of Babylon (ver. 1—5); and the future glories that would shine forth under the reign of JEHOVAH on Mount Zion, including the arrangements of redeeming mercy for the world.

1 O LORD, thou art my God ; I will
exalt thee, I will praise thy name : for
thou hast done wonderful things ; thy
counsels of old are faithfulness and
truth.

J Ps. 46. 10.

M Nu. 23. 19.

2 For thou hast made of a city an
heap ; of a defenced city a ruin : ° a pal-
ace of strangers to be no city ; it shall
never be built.

e Je. 51. 57.

New Translation.

1. O, JEHOVAH, thou art my God ;
I will exalt thee ; I will praise thy name :
For thou hast done wonderful [things] ;
Thine ancient purposes [thou hast shown] to be faithful and true.
2. For thou hast made of the city an heap ;
Of a defenced citadel a pile of ruins ;
The palace of foreigners, that it should be no more a city ;—
It shall never be built again.

1. *O Lord, thou art my God.* The prophet speaks, not in his own name, but in the name of the people that should be delivered from bondage. The sense is, that JEHOVAH had manifested himself as their covenant-keeping and faithful God ; and that in view of his faithfulness in keeping his promises, they now had demonstration that he was *their* God. ¶ *I will exalt thee.* A form of expression often used to denote *praise* (Ps. cxviii. 23, cxlv. 1), meaning that the worshipper would exalt God in the view of his own mind ; he would regard him as above all other beings and objects. ¶ *For thou hast done wonderful things.* On the meaning of the Heb. אֲפָרָה, See Note ch. ix. 6. ¶ *Of old.* Which were formed and revealed long since. The counsels referred to are those respecting the delivery of his people from bondage which had been expressed even long before their captivity commenced, and which would be now completely and triumphantly fulfilled. ¶ *Are faithfulness.* Have been brought to pass ; are stable ; do not fail. ¶ *And truth.* Heb. אָמֵן *Amen*. So it is rendered by the Vulgate. LXX γένοιτο, *Let it be.* The word is, however, used probably as expressed by our translators to denote that the purposes of God were *firm*, and would certainly be fulfilled.

2. *For thou hast made.* This is supposed to be uttered by the Jews who should return from Babylon, and therefore refers to what *would have been seen* by them. In their time it would have occurred that God would have made of the city an heap. ¶ *Of a city.* Of Babylon. This, I suppose the whole scope of the passage requires us to under-

- 3 Therefore shall the strong people | glorify thee, the city of the terrible
r Ro. 11. 12. | nations shall fear thee.

NEW TRANSLATION.

3. Therefore shall the mighty people praise thee,
 The city of the formidable nations shall fear thee.

stand. There has been, however, a great variety of interpretation of this passage. Grotius supposed that Samaria was intended. Calvin that the word is used *collectively*, and that various cities are intended; Mariana that Jerusalem was intended; Piscator that Rome, the seat of Anti-Christ was intended. Jerome says that the Jews generally understand it of Rome. Aben Ezra and Kimchi, however, understand it to refer to many cities which they say will be destroyed in the times of Gog and Magog. Nearly all these opinions may be seen subjected to an examination, and shown to be unfounded, in Vitringa. ¶ *An heap*. It is reduced to ruins, as Babylon was in fact. See Notes on ch. xiii. xiv. The ruin of the city commenced when it was taken by Cyrus, and the Jews were set at liberty; it was not completed until many centuries after. The form of the Hebrew here is, 'thou hast placed *from* a city *to* a ruin;' that is, thou hast changed it *from* being a city *to* being a pile of ruins. ¶ *Of a defenced city*. A city fortified, and made strong against the approach of an enemy. How true this was of Babylon may be seen in the description prefixed to chapter xiii. ¶ *A palace*. This word properly signifies the residence of a prince or monarch. Jer. xxx. 18, Amos i. 4, 7, 10, 12. Here it is applied to Babylon on account of its splendor, as if it were a vast palace, the residence of princes. ¶ *Of strangers*. Foreigners; a term often given to the inhabitants of foreign lands, and especially to the Babylonians. See Note ch. i. 7. Comp. Ezek. xxviii. 7, Joel iii. 17. It means that this was by way of eminence THE city of the foreigners; the capital of the whole Pagan world; the city where the foreigners congregated and abode. ¶ *It shall never be built*. See Notes on ch. xiii. 19—22.

3. *The strong people*. The mighty, and fierce nations. The reference here is not probably to the Babylonians, but to the surrounding nations. The deliverance of the Jews, and the destruction of Babylon, would be such striking events that they would lead the surrounding nations to acknowledge that it was the hand of God.

4 For thou hast been a strength to the poor, a strength to the needy, in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

NEW TRANSLATION.

4. For thou hast been a defence to the poor;
 A defence to the needy in his distress;
 A refuge from the storm, a shadow from the heat;
 When the blast of the formidable was like a storm against a wall.

¶ *The city of the terrible nations.* The word "city" here is taken probably in a collective sense to denote the *cities*, or the strong places of the surrounding nations which would be brought thus to tremble before God. The destruction of a city so proud and wicked as Babylon would alarm *them*; and would lead them to *fear* that they might share the same fate, especially as many of them had been associated in oppressing the now delivered people of the land of Judea.

4. *For thou hast been a strength to the poor.* Thou hast sustained and upheld them in their trials and wants, and thou hast delivered them. God is often spoken of as the *strength* of his people. Isa. xxvi. 4. "In the Lord JEHOVAH is everlasting strength." Ps. xxvii. 1. "The Lord is the strength of my life, of whom shall I be afraid." Ps. xxviii. 8, xxix. 11, xxxi. 2, xlv. 1, Isa. xlv. 24.—By the "poor" here and the "needy" undoubtedly are meant the captive Jews who had been stripped of their wealth, and carried from their homes and confined in Babylon. ¶ *A refuge.* A place of safety; a retreat; a protection. God is often spoken of as such a *refuge*. Deut. xxxiii. 27. "The eternal God is thy refuge." 2 Sam. xxii. 3, Ps. ix. 9, xiv. 6, xlv. 1, 7, 11, lvii. 1, lix. 16. ¶ *From the storm.* This word usually denotes a tempest of wind and rain. Here it is put for calamity, and affliction. The figure is common in all languages. ¶ *A shadow from the heat.* See Note ch. iv. 6, xvi. 3. Comp. ch. xxxii. 2. ¶ *When the blast of the terrible ones.* Of the fierce, mighty, invading enemies. When they sweep down all before them as a furious tempest does. ¶ *Is as a storm against the wall.* For *wall* here קיר Lowth proposes to read קיר from קיר to be cold or cool, and supposes that this means a winter's storm. In this interpretation also Vitringa and Capellus coincide. But there is no need of supposing an error in the text. The idea is, probably, that of a fierce driving storm that would prostrate walls and houses; meaning a violent tem-

5 Thou shalt bring down the noise of | cloud: the branch of the terrible ones
strangers, as the heat in a dry place ; | shall be brought low.
~~even~~ the heat with the shadow of a

New Translation.

5. As the heat in a dry place [by the shadow of a cloud],
The noise of the strangers shalt thou humble ;
As the heat by the shadow of a cloud,
The exultation of the formidable ones shalt thou humble.

pest, and intending to describe in a striking manner the severity of the calamities that had come upon the nation.

5. *Thou shalt bring down.* Thou shalt humble, or shalt silence:
¶ *The noise.* The tumult ; the sound which they make in entering into battle ; or the note of triumph, and the sound of revelry. The phrase may refer either to their shout of exultation over their vanquished foes ; or to the usual sound of revelry ; or to the hum of business in a vast city. ¶ *Of strangers.* Of foreigners. Note ver. 2. This refers, I suppose, to the Babylonians who exulted in their triumph over captive Judea, and who celebrated their victory in their magnificent city with the sounds of revelry. ¶ *As the heat in a dry place.* The parallelism here requires that we should suppose the phrase " with the shadow of a cloud " to be supplied in this hemistich, as it is obscurely expressed in our translation by the word " even," and it would then read thus ;

As the heat in a dry place (by the shadow of a cloud),
The noise of the strangers shalt thou humble ;
As the heat by the shadow of a cloud,
The exultation of the formidable ones shalt thou bring low.

The idea thus is plain. Heat pours down intensely on the earth, and if unabated would wither up every green thing, and dry up every stream and fountain. But a cloud intervenes, and gives refreshment to the earth, and checks the burning rays of the sun. So the wrath of the " terrible ones"—the anger of the Babylonians raged against the Jews. But the mercy of God interposed. It was like the intervening of a cloud to shut out the burning rays of the sun. It stayed the fury of their wrath, and rendered them impotent to do injury, just as the intense burning rays of the sun are completely checked by an interposing cloud. ¶ *The branch of the terrible ones.* This is a very unhappy translation. The word זֶמֶר *zâmîr* is indeed used to de-

6 And in this mountain ^u shall the Lord of hosts make unto all people a feast ^v of fat things, a feast of wines on	the lees, of fat things full of marrow, of wines ^v on the lees well refined. u c 2. 2. 2. v Matt. 22. 2. 2a. y Ca. 5. 1.
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New Translation.

6. And JEHOVAH of hosts, in this mountain, shall make for all people,
A feast of delicacies, a feast of old wines,
Of delicacies exquisitely rich, and of old wines well refined.

note a branch, or bough, as derived from זָמַר to prune a vine ; but it also has the sense of *a song* ;—a song of praise, or a song of exultation, from a second signification of זָמַר to sing ; *perhaps* from the song with which the work of the vineyard was usually accompanied. See the verb used in this sense in Judges v. 3, Ps. ix. 12, xxx. 5, xlvii. 7 ; and the word here (*zâmir*) used in the sense of *a song* in Ps. cxix. 54, 2 Sam. xxiii. 1, Job xxxv. 10. Here it is undoubtedly used in the sense of *a song*, meaning either a shout of victory or of revelry ; and the idea of the prophet is, that this would be brought low by the destruction of Babylon, and the return of the captive Jews to their own land.

6. *And in this mountain.* In mount Zion ; that is, in Jerusalem. The following verses undoubtedly refer to the times of the Messiah. Several of the expressions used here are quoted in the New Testament, shewing that the reference is to the Messiah, and to the fact that his kingdom would commence in Jerusalem, and then extend to all people. The passage is highly poetic and exceedingly beautiful. ¶ *Shall the Lord of hosts.* See Note ch. i. 9. ¶ *Make unto all people.* Provide for all people. He shall adapt the provisions of salvation not only to the Jews, but to the calamities and woes of men every where. This is one of the truths on which Isaiah loved to dwell and which in fact constitutes one of the peculiarities of his prophecy. It is one of the chief glories of the gospel that it is UNTO ALL PEOPLE. See Isa. lvii. 7, Dan. v. 19, vii. 14. Comp. Luke ii. 10, "I bring you good tidings of great joy which shall be UNTO ALL PEOPLE." ¶ *A feast.* A feast, or entertainment was usually observed, as it is now, on occasion of a great victory, or any other signal success. It is, therefore, emblematic of an occasion of joy. Here it is used in the two-fold sense of an occasion of joy, and of an abundance of provisions for the necessities of those who should be

7 And he will ⁸destroy in this mountain the face of the covering ⁹cast over all people, and the vail ¹⁰that is spread over all nations.

⁸ swallow up.

⁹ covered.

¹⁰ 2 Co. 3. 14. 15.

NEW TRANSLATION.

7. And in this mountain JEHOVAH will remove the face of the covering cast over all people,
And the vail that is spread over all nations.

entertained. This feast was to be prepared on Mount Zion—in the provisions which should be made in Jerusalem by the Messiah for the spiritual wants of the whole world. The provisions of that kingdom are often represented under the image of an ample, and rich entertainment or supper. See Luke xiv. 16, &c. Rev. xix. 19, Matth. xiii. 11. ¶ *Of fat things.* Of rich delicacies. Fat things and marrow are often used as synonymous with a sumptuous entertainment, and are made emblematic of the abundant provisions of divine mercy. See Isa. lv. 2, Ps. lxiii. 5, xxxvi. 8, “I shall be satisfied with the fatness of thy house.” ¶ *A feast of wines on the lees.* The word which is here used (שְׁמָרִים *Shêmârim*) is derived from שָׁמַר *Shâmâr* to keep, preserve, retain, and is applied usually to the *lees* or *dregs* of wine because they preserve or retain the strength and colour of the wine which is left to stand on them. It is also in this place applied to *wine* which has been kept on the lees, and is therefore synonymous with *old wine*; or wine of a rich color and flavor. This fact, that the color and strength of wine are retained by its being suffered to remain without being poured from one vessel into another is more fully expressed in Jer. xlviii. 11.

Moab hath been at ease from his youth,
And he hath settled on his lees,
And hath not been emptied from vessel to vessel,
Neither hath he gone into captivity :
Therefore his taste remaineth in him,
And his scent is not changed.

Comp. Zeph. i. 12. It is well known that wines, unless retained for a considerable time on the lees, lose their flavor and strength, and are much less valuable. ¶ *Of fat things full of marrow.* Marrow is also an emblem of richness, or the delicacy of the entertainment. ¶ *Of wines on the lees well refined.* The word rendered *well refined* (מְזַקְקִים) is usually applied to the purifying of metals, in a furnace.

8 He will^b swallow up death in victory; and the Lord God will wipe away^d tears from off all faces; and the Lord hath spoken it.

^b Hos. 13. 14. 1 Co. 15. 54.

^c Ro. 21. 4.

^d Mal. 3. 17. 18.

New Translation.

8. He will abolish death forever;

And the Lord JEHOVAH will wipe away the tear from every face;

And the reproach of his people will he take away from off the whole earth:

For JEHOVAH hath spoken it.

Job xxviii. 1, 1 Chron. xxviii. 18, xxix. 4. When applied to wine, it denotes that which had been suffered to remain on the lees until it was entirely refined and purified by fermentation, and had become perfectly clear.

7. *And he will destroy.* Heb. *He will swallow up.* That is, he will abolish, remove, or take away. ¶ *In this mountain.* In Mount Zion, or in Jerusalem. He would there make provisions for doing it. This would be done in Jerusalem, or on the mountains of which Jerusalem was a part, where the great transactions of the plan of redemption would be accomplished. The use of the word "face" here is one that is common among the Hebrews, where the face of a thing denotes its aspect, or appearance, and then the thing itself. Thus "the face of God" is put for God himself; the "face of the earth" for the earth itself; and the "face of the veil" means the veil itself, or the appearance of the veil. To cover the head or the face was a common mode of expressing *grief*. See 2 Sam. xv. 30, xix. 5, Est. vi. 12. And it is probable that the expression here is taken from this custom, as the veil here over the nations is one that is descriptive of a state of sadness and calamity. The covering, or the veil here is probably expressive of the ignorance, superstition, crime, and wretchedness that covered the earth.

8. *He will swallow up.* This image is probably taken from a whirlpool or maelstrom in the ocean that absorbs all that comes near it. It is, therefore, equivalent to he will destroy or remove, ver. 7. In this place it means that he will abolish death; that is, cause it to cease from its ravages and triumphs. This passage is quoted by Paul in his argument respecting the resurrection of the dead, 1 Cor. xv. 54. He does not however quote directly from the Hebrew, or from the

LXX, but gives the substance of the passage. His quoting it is sufficient proof, I think, that it refers to the resurrection, and that its primary design is to set forth the achievements of the gospel—achievements that will be fully realized only when death shall cease its dominion, and when its reign shall be forever at an end. ¶ *Death.* Vitringa supposes that by *death* here is meant the wars and calamities with which the nation had been visited, and which would cease when the nation should return, and especially under the Messiah. In this interpretation Rosenmüller concurs. It is possible that the word may have this meaning in some instances; and it is possible that the calamities of the Jews may have suggested this to the prophet, but the primary sense of the word here, I think, is death in its proper signification; and the reference is to the triumphs of God through the Messiah in completely abolishing its reign, and introducing eternal life. And this was designed doubtless to comfort the hearts of the Jews by presenting in a single graphic description the gospel as adapted to overcome *all* evils, and even to remove the greatest calamity under which the race groans—DEATH. ¶ *In Victory.* Heb. מִמָּוֶת Paul in 1 Cor. xv. 54, has translated this *ἐκ νίκης unto victory*. The word νίκη *victory* is often the translation of the word (see 2 Kings ii. 26, Job xxxvi. 7, Lam. iii. 18, Amos i. 2, viii. 7.); though here the LXX have rendered it “strong, (or prevailing) death shall be swallowed up.” The word may be derived from the Chaldee verb מִנַּח to conquer, surpass; and then may denote *victory*. It often, however, has the sense of *permanency, duration, completeness, eternity*; and may mean *forever*, and then *entirely or completely*. This sense is not materially different from that of Paul, “unto victory.” Death shall be completely, permanently, destroyed; that is, a complete *victory* shall be gained over it. The Syriac unites the two ideas of victory, and perpetuity. “Death shall be swallowed up in victory forever.” This will take place under the reign of the Messiah, and shall be completed only in the morning of the resurrection, when the power of death over the people of God shall be completely and forever subdued. ¶ *Will wipe away tears from off all faces.* This is quoted in Rev. xxi. 4, as applicable to the power of the gospel. The sense is, that JEHOVAH would devise a plan that would be fitted to furnish entire consolation to the afflicted; to comfort the broken-hearted; and that would in its final triumphs remove calamity and sorrow

9 And it shall be said in that day, Lo, Lord; we have waited for him, we will this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

• Tit. 2. 13.

New Translation.

9. And in that day shall they say:

“Lo! This is our God!

“We have waited for him, and he will save us:

“This is JEHOVAH, we have waited for him,

“We will exult, and rejoice in his salvation!”

from men forever. The *fulness* of this plan will be seen only in heaven. In anticipation of heaven, however, the gospel now does much to alleviate human woes, and to wipe away tears from the mourner's eyes. This passage is exquisitely beautiful. The poet Burns once said that he could never read it without being affected to tears. It may be added that nothing but the gospel will do this. No other religion can furnish such consolation; and no other religion is, therefore, adapted to man. ¶ *And the rebuke of his people.* The reproach; the contempt; the opposition to them. This refers to some future period when the Church shall be at peace, and when pure religion shall every where prevail. Hitherto the people of God have been scorned and persecuted; but the time will come when persecution shall cease, and when the true religion shall every where prevail, and the Church shall have rest, and its triumphs shall spread every where on the earth.

9. *And it shall be said in that day.* By the people of God. This shall be the language of exultation and joy which they shall use. ¶ *Lo, this is our God.* This is the language of those who have been oppressed, and who now see and hail their Deliverer. It implies that *such* deliverance, and *such* mercy could be bestowed only by God, and that the fact that such mercies had been bestowed was proof that he was *their* God. ¶ *We have waited for him.* Amidst many trials, persecutions, and calamities, we have looked for the coming of our God to deliver us, and he has come, and we will rejoice in the salvation that he brings. ¶ *This is the Lord.* This is JEHOVAH. It is JEHOVAH that has brought this deliverance. None but he could do it. The plan of redeeming mercy comes from him; and to him is to be traced all the benefits which it confers on man.

10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden^s down under him, even as straw^s is trodden down for the dung-hill.

^s threshed.

^s or, threshed in Madmenah.

New Translation.

10. For the hand of JEHOVAH shall rest in this mountain,
And Moab shall be trodden down in his place,
As straw is trodden down in the dung-pool.

10. *For in this mountain.* In Mount Zion. ¶ *Shall the hand of the Lord rest.* The *hand* in the scriptures is often used as the symbol of protection and defence. By the expression that the hand of JEHOVAH should REST on Mount Zion is meant probably that he would be its defender; his protection would not be withdrawn, but would be *permanent* there, and he would continue to protect and guard it. For an illustration of the phrase, see a similar use of the word *hand* as denoting protection, in Ezra vii. 6, 23, viii. 18, 22, 31, Neh. ii. 8. ¶ *And Moab.* For an account of Moab see Notes on ch. xv. xvi. Moab here seems to be used in a general sense to denote the enemies of God; and the declaration that Moab should be trodden down seems designed to indicate that the foes of God and his people should all be destroyed. ¶ *Under him.* The Chaldee renders this "in his own place." The phrase has the sense of "in his place" in Ex. xvi. 29, 2. Sam. ii. 23. Here it may mean that Moab, or the enemies of God, should be trodden down and destroyed in their own land. ¶ *As straw is trodden down for the dunghill.* As straw is suffered to lie in the yard where the cattle lie, to be trodden down by them for the purpose of making manure. The sense is, that Moab should be completely destroyed. Lowth renders this,

"As the straw is threshed under the wheels of the car."

The LXX render it in the same way. Lowth supposes that there has been an error in transcribing the Hebrew text, and that the former reading was מרכבנו instead of מרמנו. But there is not the slightest evidence from the MSS. that any such mistake has occurred. Nor is it necessary to suppose it. The image is one that is not of unfrequent occurrence in the Scriptures to denote the complete and disgraceful prostration of an enemy. See Ps. lxxxiii. 10, 2. Kings ix. 37, Jer. viii. 2, ix. 22, xvi. 4, xxv. 33.

11 And he shall spread forth his hands in the midst of them, as he that swim : and he shall bring down their pride together with the spoils of their swimmeth spreadeth forth *his hands* to hands.

New Translation.

11. And he shall spread forth his hands in the midst of it,
 As the swimmer spreads forth his hands to swim :
 And he shall bring down his pride
 Together with the devices of his hands.

11. *And he shall spread forth &c.* The sense is, that JEHOVAH would spread desolation through every part of Moab. God would extend his hands every where, prostrating his enemies, and the enemies of his people. Lowth, however, applies this to Moab, and supposes that it is designed to represent the action of one who is in danger of sinking, and who stretches 'out his hands to swim to sustain himself. And in order to this, he supposes that there should be a slight alteration of a single letter in the Hebrew. His main reason for suggesting this change is, that he cannot conceive how the act of the stretching out of the hands of a swimmer can be any illustration of the action of God in stretching out his hands over Moab to destroy it. It must be admitted that the figure is one that is very unusual. Indeed it does not any where else occur. But it is the obvious meaning of the Hebrew text ; it is so understood in the Vulgate, the Chaldee, the Syriac, and the figure is one that is not unintelligible. It is that of a swimmer who extends his hands and arms as far as possible, and who by force removes all that is in his way in passing through the water. So JEHOVAH would extend his hands over all Moab ; he would not confine the desolation to any one place but it should be complete and entire. God should subject all easily to himself, as a swimmer makes his way easily through the waters. ¶ *With the spoils of their hands.* The word here rendered "spoils" אֶרְבִּית The Chaldee renders it "the sudden gripe." The Chaldee renders it substantially in the same manner, "with the imposition or laying on of his hands," i. e. with all his might and power. Kimchi also understands it of the gripe of the hands or the arms. The LXX render it "upon whatsoever he lays his hands," i. e. God shall humble the pride of Moab in respect to every thing on which he shall lay his hands. The word properly, and usually signifies *snare*, *ambush*, *craft* ; and here it may mean *craft*, *deceit* ; *ambush* ; and then by a natural metonymy, the plunder or

19 And the fortress of the high fort | low, *and* bring to the ground, *even* to
of thy walls shall he bring down, lay | the dust.

NEW TRANSLATION.

12. And the high bulwark of thy walls will he lay low,
He will humble them, he will bring them to the ground,
Even to the dust.

spoils which he had obtained by snares, and ambushes. It should all perish with Moab, and the land should thus be completely humbled and subdued.

12. *And the fortress, &c.* Thy strong defences shall be destroyed. This is spoken of Moab, (Comp. Notes ch. xv. xvi.); and is designed to be emblematic of the enemies of the people of God. The *repetition* of the expressions "bring down," "lay low" &c. is designed to make the sentence emphatic, and to indicate that it would certainly be accomplished.

CHAPTER XXVI.

ANALYSIS.

For the general scope and design of this chapter see the remarks at the commencement of chapter xxiv. and ch. xxv. It is a song of praise supposed by the prophet to be sung by the Jews on their return to their own land, and in the re-establishment of the government of God with the ordinances of worship on Mount Zion. It was usual, as has been already remarked (ch. xxv.), to celebrate any great event with a song of praise, and the prophet supposes that the recovered Jews would thus be disposed to celebrate the goodness of JEHOVAH in again restoring them to their own land, and to the privileges of their own temple-service. There are some indications that this was designed to be sung with a chorus, and with alternate responses as many of the Psalms were. The ode opens (ver. 1.) with a view of Jerusalem as a strong city in which they might find protection under the guardianship of God. Then (ver. 2.) there is a response, or a call that the gates of the strong city should be open to receive the returning nation. This is followed by a declaration of the safety of trusting in JEHOVAH, and a call on all to confide in him, ver. 3—4. The reason of this is stated in ver. 5—7, that JEHOVAH humbled the proud and the wicked, and guarded the ways of the just. The feelings of the Jews—their trust in Jehovah is next presented (v. 8, 9); and this is followed by a declaration (v. 10, 11.) that the wicked would not recognize the hand of God; and by an assertion that all their deliverance (ver. 12.) had been wrought by God. This is succeeded by an acknowledgment that they had submitted to other Lords their JEHOVAH; but that now they would submit to him alone, v. 13, 14. The declaration succeeds

that God had enlarged their nation (ver. 15); and this is succeeded by a description of their calamities, and their abortive efforts to save themselves (ver. 16—18). Many had died in their captivity, yet there is now the assurance (ver. 19,) that they should live again; and there is a general call on the people of God (ver. 20,) to enter into their chambers, and hide themselves there until the indignation should be overpast, with the assurance (ver. 21.) that JEHOVAH would come forth to punish the oppressors for their iniquity. With this assurance the poem closes.

1 In that day shall this song be sung
in the land of Judah; We have a
strong city; salvation will God ap-
point for walls and bulwarks.

A Ps. 31. 21.

c 60. 13.

2 Open 'ye the gates, that the right-
eous nation which keepeth the truth
may enter in.

1 Ps. 118. 19.

6 truths.

New Translation.

1. In that day shall this song be sung in the land of Judah;
"We have a strong city:
"Salvation shall God appoint for walls and bulwarks.
2. "Open ye the gates,
"And let the righteous nation enter;
"[The nation] that keepeth truth.

1. *In that day.* In their restoration to their own land. ¶ *Shall this song be sung.* By the recovered and restored people of God. ¶ *We have a strong city.* Jerusalem. This does not mean that it was then strongly fortified or defended; but that God would guard it, and that thus it would be strong. Jerusalem was easily capable of being strongly fortified (Ps. xxv. 2); but the idea here is, that JEHOVAH would be a protector, and that this would constitute its strength. ¶ *Salvation will God appoint for walls.* That is, he will himself be the defender of his people in the place of walls and bulwarks. We shall need no other walls and bulwarks than his protection. A similar expression occurs in ch. lx. 18. See also Jer. iii. 23, and Zech. ii. 5. ¶ *Bulwarks.* This word means properly bastions, or ramparts. The original means properly a *pomærium*, or antemural defence; a space without the wall of a city probably raised up like a small wall. The Syriac renders it, "*Son of a wall*," *Bar shuro*, meaning a small wall. It was usually a hill, or heap of earth thrown up around the city that constituted an additional defence, so that if they were driven from that they could retreat within the walls.

2. *Open ye the gates.* This is probably the language of a chorus responding to the sentiment in ver. 1. The captive people are return-

3 Thou wilt keep *him*⁷ in perfect peace, = *whose*⁸ mind is stayed on thee: because he trusteth in thee.

⁷ peace, peace. on Ph. 4. 7. 8 or, thought, or, imagination.

NEW TRANSLATION.

3. "Him that is stayed on thee
 "Thou wilt keep in perfect peace;
 "For he trusteth in thee.

ing; the city before them is represented as sufficient to protect them; and this cry is made that the gates may be thrown open, and that they may be permitted to enter without obstruction. Comp. Ps. cxviii. 19, xxiv. 7; 9. ¶ *That the righteous nation.* The returning people of God. ¶ *Which keepeth the truth.* Who during their long captivity and intercourse with heathen nations, have not apostatized from the true religion, but have adhered firmly to the worship of the true God.

3. *Thou wilt keep him, &c.* The following verses to ver. 11, contain moral and religious reflections, and seem designed to indicate the peace and resignation evinced by the "righteous nation" during their long afflictions. Their own feelings they are here represented as uttering in the form of *general truths* to be sources of consolation to others. ¶ *In perfect peace.* Heb. as in the margin "*peace, peace*;" the repetition of the word, denoting, as is usual in Hebrew, emphasis, and here evidently meaning undisturbed, perfect peace. That is, the mind that has confidence in God, shall not be agitated by the trials to which it shall be subject; by persecution, poverty, sickness, want, or bereavement. The inhabitants of Judea had been oppressed and borne to a long captivity in a far distant land. They had been subjected to reproaches and to scorn (Ps. cxxxvii.); had been stripped of their property and honor; and had been reduced to the condition of prisoners, and captives. Yet, the confidence of the pious in God had not been shaken. They still trusted in him; still believed that he could and would deliver him. Their mind was, therefore, kept in entire peace. So it was with the Redeemer when he was persecuted and maligned. 1 Pet. ii. 23. Comp. Luke xxiii. 46. And so it has been with thousands, and tens of thousands of the confessors and martyrs, and of the persecuted and afflicted people of God, who have been enabled to commit their cause to Him, and amidst the storms of persecution and even in the prison and at the stake have been kept in perfect peace. ¶ *Whose mind is stayed on thee.*

4 Trust ye in the LORD for ever: † | for in the LORD JEHOVAH is † everlasting strength.
 † Ps. 82. 8. † Ps. 126. 1. † the rock of ages.

. New Translation.

4. "Trust ye in JEHOVAH for ever,
 "For in the LORD JEHOVAH, there is an everlasting refuge."

Various interpretations have been given of this passage, but our translation has probably hit upon the exact sense. The word which is rendered "*mind*" רָצוֹן is derived from רָצַר *ydtzār* to form, create, devise; and it properly denotes that which *is* formed, or made. Isa. xxix. 16, Heb. ii. 18, Ps. ciii. 14. Then it denotes any thing that is formed by the mind, its thoughts, imaginations, devices. Gen. viii. 21, Deut. xxxi. 21. Here it may mean the *thoughts* themselves, or the mind that forms the thoughts; the mind itself. Either interpretation suits the connexion, and will make sense. The expression "*is stayed on thee*," in the Hebrew does not express the idea that the mind is *stayed on God*, though that is evidently implied. The Hebrew is simply whose mind is *stayed, supported* כְּמוֹן, that is, evidently supported by God; or that rests on God. There is no other support but that; and the connexion requires us to understand this of Him.

4. *Trust ye in the Lord forever.* The sense is, Let your confidence in God on no occasion fail. Let no calamity, no adversity, no persecution, no poverty, no trial of any kind prevent your reposing entire confidence in him. This is spoken evidently in view of the fact stated in the previous verse, that the mind that is stayed on him *shall* have perfect peace. † *For in the LORD JEHOVAH.* This is one of the *four* places where our translators have retained the original word JEHOVAH. Comp. Ex. vi. 8, Ps. lxxxiii. 18. Notes on Isa. xii. 2. The original is יְהוָה בְּרִיךְ BəJAH, JEHOVAH; the first word יְה JAH (Comp. Ps. lxviii. 4,) being merely an abridged form of JEHOVAH. The same form occurs in ch. xii. 2. See the Note on that place. The union of these two forms seems designed to express in the highest sense possible the majesty, the glory, and the holiness of God; to excite the highest possible reverence where language fails of completely conveying the idea. † *Is everlasting strength.* Heb. as in the margin, "*the rock of ages*;" a more poetic, and beautiful expression than in our translation. The idea is, that God is firm and unchangeable like an eternal rock; and that in him we may find protection and defence that shall be immoveable. See Deut. xxxii. 4,

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot *shall* tread it down, *even* the feet of the poor, *and* the steps of the needy.

a Mal. 4. 2.

New Translation.

5. "For he bringeth down them that dwell on high;

"The lofty city he layeth it low;

"He hath brought it down to the ground;

"He hath levelled it to the dust.

6. "The foot shall trample upon it;

"The feet of the poor, the steps of the needy.—

15, 18, 30, 31, 1 Sam. ii. 2, Ps. xviii. 31, 2 Sam. xxii. 32, 47, xxiii. 3, Ps. xix. 14, xxviii. 1, xlii. 9, lxii. 2, 6, 7, &c., where God is called a *rock*.

5. *The lofty city, he layeth it low.* The proud city of Babylon. See Note ch. xxv. 12. Comp. Notes on ch. xiii., xiv.

6. *The foot shall tread it down.* It shall be completely humbled and trodden down. ¶ *The feet of the poor, &c.* That is, evidently, those who had been despised by them, and who had been overcome and oppressed by them. The obvious reference here is to the Jews who had been captives there. The idea is not necessarily that the "poor" referred to here would be among the conquerors, but that *when* the Babylonians should be overcome and their city destroyed, those who were then oppressed, should be in circumstances of comparative prosperity. No doubt the Jews who in subsequent times travelled to the site of Babylon for purposes of traffic, would trample indignantly on the remains of the city where their fathers were captives for seventy years, and would exult in the idea that their own once down-trodden city Jerusalem was in a condition of comparative triumph and prosperity. That there were many Jews in Babylon subsequently to this time, and after Babylon began to decline from its haughtiness and grandeur, we learn expressly from both Philo and Josephus. Thus Philo (In Libro de Legatione ad Cajum, P. 792) says, "That it is known that Babylon and many other satraps were possessed by the Jews not only by rumor, but by experience." So Josephus (Ant. B. xv. c. ii.) says that there were in the time of Hyrcanus many Jews at Babylon.

7 The way ^c of the just is upright-
ness : a thou, most upright, dost weigh
the path of the just.

8 Yea, in the way of thy ^d judg-

^c Ep. 2. 10. ^d Ps. 37. 23. ^e Ps. 63. 6.

ments, O Lord, have we waited for
thee ; the desire ^e of our soul is to thy
name, and to the remembrance of thee.

^e Ps. 63. 1. 6.

New Translation.

7. "The way to the just is upright :

"Thou most upright dost make exactly level the path of the just.

8. "Yea, in the way of thy laws, O JEHOVAH, have we waited for thee ;

"The desire of the soul is to thy name, and to the remembrance of
thee.

7. *The way of the just is uprightness.* The Hebrew is literally 'The way to the just is uprightness ;' and the word "way" probably refers to God's way, or his dealings with the righteous. The sentiment is, that his dealings with them are just, and holy ; that though they are afflicted and oppressed, yet that his ways are right, and that they will yet perceive it. This is language supposed to be used by the captive Jews after their return to their own land ; after they had seen the proud city of Babylon taken ; and after God had come forth to vindicate and defend them. The word "uprightness" in the original is in the plural number, but is often used in the sense of *straightness* (Prov. xxiii. 31, Cant. vii. 10.) ; of sincerity, or uprightness (Cant. i. 4.) ; or of righteousness as a judge Ps. xcix. 4, Ps. ix. 9, Ps. lviii. 2. ¶ *Thou most upright.* Evidently an address to God, as being most just, and as having now evinced his uprightness in all the trials and deliverances of his people. The same epithet is applied to him in Deut. xxxii. 4, Ps. xxv. 8, xcii. 16. ¶ *Dost weigh the path of the just.* The word here used מִשָּׁל may mean to weigh as in scales or a balance (Ps. lviii. 3.) ; but it may also mean, and does usually, to make straight or smooth ; to beat a path ; to make level. Ps. lxxviii. 50, Prov. iv. 26, v. 21. Here it probably means, that God had made the way smooth, or exactly level. He had removed all obstacles, and had conducted his people in a plain and levelled way.

8. *Yea. Truly.* This is an additional consideration, shewing the state of the pious during thier long and severe trials. ¶ *In the way of thy judgments.* The word *judgments* often refers to the statutes, or laws of God. But it may also refer to the afflictions, and trials with which he visits or judges men ; the punishments which they en-

9 With my soul have I desired thee | thy judgments *are* in the earth, the in-
in the night ;^a yea, with my spirit with- | habitants of the world will learn right-
in me will I seek thee early ; for when | eousness.

^a Ca. 2. 1.

ⁱ Ps. 58. 11.

NEW TRANSLATION.

9. "With my soul have I longed for thee in the night ;
"Yea with my inmost spirit have I sought thee in the morn ;
"For when thy judgments are in the earth,
"The inhabitants of the world will learn righteousness.

dure for their sins. In which sense the word is used here it is not easy to determine. Lowth understands it of the "laws" of JEHOVAH. So Kimchi, who says that the sense is, that during their captivity and trials, they had not remitted any thing of their love and piety towards God. I am inclined to the belief that this is the true interpretation, because in the corresponding member of the parallelism they are represented as saying that the desire of their soul was to God, and to the remembrance of him, implying that they sought by an observance of his laws to please him, and to secure his favor. ¶ *The desire of our soul is to thy name.* The word "name" is here used, as it is often, to denote God himself. They desired that he would come and deliver them ; they earnestly wished that he would manifest himself to them as their friend. ¶ *And to the remembrance of thee.* The word "remembrance" זָכוֹר is often equivalent to *name, appellation*, or that by which any one is remembered, or known. Thus Ex. iii. 15.

This is my name forever ;

And this is my memorial (זָכוֹר) unto all generations.

So Ps. xxx. 4.

Sing unto JEHOVAH, O, ye saints of his ;

And give thanks at the remembrance of his holiness ;

that is, at his holy memorial (Margin), or name. In the place before us it seems to be used in the same of *name, or appellation* ; that is, that by which God would be remembered or known.

9. *With my soul.* It has been the object of my earnest desire or wish. ¶ *In the night.* By desiring God in the night, and by seeking him early, is meant that the desire to seek him was unremitted and constant. The prophet speaks of the pious Jews who were in captivity in Babylon ; and says that it was the object of their unre-

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10 Let a favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

h Ec. 2. 11. Ro. 2. 21. i Ec. 2. 16. a c. 2. 12.

New Translation.

10. "Though mercy be shown to the wicked, yet will he not learn righteousness ;

"In the very land of rectitude will he deal unjustly,

"And will not behold the majesty of JEHOVAH.

mitted anxiety to please God, and to do his will. ¶ *For when thy judgments are in the earth.* This is given as a reason for what had just been said that in their calamity they had sought God without ceasing. The reason is, that the punishments which he inflicted were intended to lead men to learn righteousness. The sentiment is expressed in a general form though there is no doubt that the immediate reference is to the calamities which the Jews had suffered in their removal to Babylon as a punishment for their sins. ¶ *Learn righteousness.* The design is to warn, to restrain, and to reform them. The immediate reference here was undoubtedly to the Jews, in whom this effect was seen in a remarkable manner in their captivity at Babylon. But it is also true of other nations ; and though the effect of calamity is not always to turn a people to God, or to make them permanently righteous, yet it restrains and admonishes them ; and leads them at least to an external reformation. It is also true in regard to nations as well as individuals, that they make a more decided advance in virtue and piety in days of affliction than in the time of great external prosperity. Comp. Deut. vi. 11, 12.

10. *Let favor be shown to the wicked.* This is designed as an illustration of the sentiment in the previous verse—that judgments were needful in order that wicked men might be brought to the ways of righteousness. The truth is general, that though wicked men are favored with success in their enterprises, with wealth and with honors, yet the effect will not be to lead them to God and to the ways of virtue and religion. How often is this illustrated in the conduct of wicked men ? How often do they show when rolling in wealth, or when surrounded with the comforts of the domestic circle, that they feel no need of the aid and friendship of God, and that their heart has no response of gratitude to make for all his mercies. Hence the necessity, according to the language of the song before us, that God

11 LORD, *when* thy hand is lifted up, they ^p will not see: *but* they shall ^q see, and be ashamed for *their* envy, at the

^p Jo. 5. 3.

^q Ro. 1. 7.

^r or, toward thy.

people; yea, the fire of thine enemies shall devour them.

^s Da. 3. 22. 25.

New Translation.

11. "O JEHOVAH, thy hand is lifted up but they will not see:

"But they shall see thy zeal for thy people;

"Yea the fire shall consume thine adversaries.

should take away their property, remove their friends, or destroy their health, in order that they may be brought to honor him. To do this, is benevolence in God; for whatever is needful to make the sinner a better man, and to bring him to the love of God and to the ways of virtue, is kindness to his soul. ¶ *In the land of uprightness.* Even when others are just and pious around him; when this is so much the general trait that it may be called '*the land of integrity*,' yet he will pursue his way of iniquity though it may be solitary. Such is his love of sin that neither the favor of God, nor the general piety around him; the mercy of his maker, nor the influence of holy examples will lead him in the way of piety and truth. ¶ *Will not behold the majesty of the LORD.* As illustrated in the mercies which he bestows on the sinner.

11. LORD, *when thy hand is lifted up.* This is an explanation of the sentiment expressed in the former verse. The lifting up of the hand here refers doubtless to the manifestation of the character and majesty and goodness of the Lord. ¶ *They will not see.* They are blind to all the exhibitions of thy power and mercy and goodness. ¶ *But they shall see.* They shall yet be brought to recognise thy hand. They shall see thy favor towards thy children, and thy judgment on thy foes. The divine dealings shall be such that they shall be constrained to recognise him, and to acknowledge his existence and perfections. ¶ *And be ashamed.* Be confounded because they did not sooner recognise the divine goodness towards the people of God, and his vengeance towards his foes. ¶ *For their envy at thy people.* The word "their" is not in the Hebrew, and the sense is, that they shall see the zeal of JEHOVAH in behalf of his people; and shall be ashamed that they did not sooner recognise his hand. The word rendered *envy* קנאה may mean *envy* (Eccl. iv. 4, ix. 6), but it more properly and frequently means *zeal, ardor, &c.* 2 Kings x. 16,

13 **LORD**, thou wilt ordain peace 'for us : for thou also hast wrought all our works ' in us.

13 **O LORD** our God, *other* " lords beside thee have had dominion over

(ver. 2. 7 or, for. u 2 Ch. 32. 5 & 6. Ro. 8. 16-18. v Ps. 71. 15. 16.

us : *but* " by thee only will we make mention of thy name.

14 *They are* dead, they shall not live ; *they are* deceased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish.

New Translation.

12. " **JEHOVAH**, thou wilt ordain for us peace ;

" For thou hast wrought all our works for us.

13. " **O JEHOVAH** our God !

" Other Lords besides thee have had dominion over us ;

" Thee only, thy name will we henceforth celebrate.

14. " They are dead, they shall not live ;

" They are shades, they shall not rise ;—

" Because thou hast visited and destroyed them,

" And hast made all their memory to perish.

Isa. ix, 6. ¶ *Yea the fire of thine enemies shall devour them.* Or, rather, ' Yea, the fire in regard to thy enemies shall devour them.' The sense is, that when his people should be delivered, his foes would be destroyed ; his zeal for his people would also be connected with indignation against his foes which would destroy them. The deliverance of his people from Babylon, and the commencement of the downfall of that city were simultaneous, and the cause was the same.

12. *Thou wilt ordain peace.* The word *peace* here seems to stand opposed to all the evils of various kinds which they had experienced in the captivity at Babylon ; and to refer not only to peace, but also to prosperity, and to the continued divine favor. ¶ *For thou hast wrought all our works in us.* Or rather for us לָנוּ. It is owing to thy hand, and thy merciful interposition, that we are saved.

13. *Other lords beside thee, &c.* The allusion here is to the kings of Babylon who had subdued and oppressed them, and who in their long captivity had held them in subjection to their laws. ¶ *But by thee only, &c.* This may be better rendered, ' *but* only thee, thy name will we henceforward commemorate.' The words " by thee," and " thy name," are put in apposition and denote the same thing. The word " make mention," נִזְכֵּיר means literally to cause to be remembered ; to commemorate ; then to celebrate. The idea is, that during their long captivity they had been subject to the dominion of

15 Thou hast increased the nation, moved it far *unto* all the ends of the
 O Lord, thou hast increased the na- earth,
 tion : thou art glorified : thou hadst re-

New Translation.

15. "Thou hast enlarged the nation, O JEHOVAH ;

"Thou hast enlarged the nation ; thou art glorified :

"Thou hast widely extended all the borders of the land.

other lords than JEHOVAH ; but now that they were restored to their own land they would acknowledge only JEHOVAH as their Lord, and would henceforward celebrate only his name.

14. They are *dead*. That is, the kings and tyrants to whom reference is made in ver. 13. The principal enemies of the Jews who had oppressed them would be slain in the taking of Babylon by Cyrus. See Notes ch. xiii. xiv. ¶ *They shall not live*. They shall not again live, and be permitted to harrass and enslave us. ¶ They are *deceased*. Heb. רָפְאִים—a name given to the *shades* or *manes* of the dead, from an idea that they were weak and powerless. Comp. Notes ch. xiv. 9, 10. Comp. Ps. lxxxviii. 11, Prov. ii. 18, ix. 18, xxi. 16. The sense here is, that they had died and gone to the land of shades, and were now weak, and unable any more to reach or injure the people of God. ¶ *Therefore*. Or rather *for* ; the word לָכֵן being used evidently in the sense of *because that*, as in Gen. xxxviii. 26, Ps. xlii. 7, xlv. 3, Num. xi. 31, xiv. 18. The declaration that follows is given as the reason why they were dead, and incapable of again injuring or annoying them. ¶ *Thou hast visited, &c.* See Note ch. xxiv. 22. The word *visit* here is used in the sense of *to punish*. ¶ *And made all their memory to perish*. Hast blotted out their name ; hast caused their celebrity to cease.

15. *Thou hast increased the nation*. That is, the Jewish nation. Note ch. ix. 3. The nation was not only enlarged by its regular increase of population, but many converts attended them on their return from Babylon, and probably many came in from surrounding nations on their return, and on the rebuilding of their capital. ¶ *Thou hast removed it far, &c.* Or rather, thou hast extended far all the borders of the land. The word rendered "removed" רָחַק means usually to put far away, and here it may mean to put far away the borders or boundaries of the nation ; that is, to extend them far. The word "*unto*" is not in the original ; and the phrase rendered "ends of the

16 LORD, in trouble^a have they visited thee, they poured out a¹ prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have, as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

^a Hos. 5. 15.

¹ *secret speech.*

NEW TRANSLATION.

16. "O JEHOVAH, in trouble have they sought thee;
"When thy chastening was upon them they poured out a humble supplication.
17. "As a woman with child when her delivery approaches
"Is in pangs, and cries aloud in her anguish,
"Thus have we been before thee, O JEHOVAH.
18. "We have conceived; we have been in anguish;
"We have, as it were, brought forth wind;
"Deliverance we have not wrought in the earth,
"And the inhabitants of the world have not fallen.

earth," may mean the borders, or boundaries of the land. The parallelism requires this construction, and it is indeed the obvious one, and has been adopted by Lowth and Noyes.

16. *Poured out a prayer.* Margin, *secret speech.* The Hebrew word *וַיִּשְׁפֹּךְ* means properly a whispering, muttering; and then a sighing, a calling for help. This is the sense here. In their calamity they sighed, and called on God for help. They went before him, and breathed forth in gentle sighs, their desires.

17. *Like as a woman with child, &c.* This verse is designed to state their griefs and sorrows during the time of their oppression in Babylon. The comparison here used is one that is very frequent in the sacred writings to represent any great suffering. See Ps. xlviii. 6, Jer. vi. 24, xiii. 21, xxii. 23, xlix. 24, l. 43, Micah iv. 9, 10.

18. *We have been, &c.* This refers to sorrows and calamities which they had experienced in former times, when they had made great efforts for deliverance, and those efforts had proved abortive. I think it refers to the efforts of this kind which they had made during their painful captivity of seventy years. There is no direct proof indeed that during that time they attempted to revolt; or that they organized themselves for resistance to the Babylonish power; but there can be no doubt that they earnestly sought deliverance; that their condition was one of extreme pain and anguish—a condition that

19 Thy dead *men* shall live, *together* | dust: for thy dew is as the dew of
with my dead body shall they arise; | herbs, and the earth shall cast out the
 Awake and sing, ye ^s that dwell in | dead.

/ Dan. 12. 2

New Translation.

19. "Thy dead shall live again;
 "The dead bodies of my [people] shall arise.
 "Awake and sing, ye that dwell in the dust!
 "For thy dew is as the dew upon herbs,
 "And the earth shall cast forth her dead.

is strikingly represented here by the pains of child-birth. Nay, it is not improbable that during that long period there may have been abortive efforts made at deliverance, and that here they refer to those efforts as having accomplished nothing. ¶ *We have as it were brought forth wind.* Our efforts have been abortive; they have availed and produced nothing. Michaelis, as quoted by Lowth, explains this figure in the following manner, "Rariorem morbum describi, empenmatosin, aut ventosam molam dictum; quo quae laborant diu et sibi, et peritis medicis gravidæ videntur, tandemde post omnes veræ gravitatis molestias et labores ventum ex utero emittant; quem morbum passim describunt medici." Syntagma Comment. 11. P. 165. Grotius thinks that the reference is to birds quæ edunt ova subventanea; and refers to Pliny x. 58. But the correct reference is doubtless that which is mentioned by Michaelis, and which may be seen fully described in the books on obstetrics. ¶ *Neither have the inhabitants of the world fallen.* Neither were the people who had dominion over us overthrown. We had no power to subdue them; and notwithstanding all our exertions their dominion was unbroken. This refers to the Babylonians who had dominion over the captive Jews.

19. *Thy dead men shall live.* Very various interpretations have been given of this verse which may be seen at length by comparing Vitringa, Rosenmüller, Gesenius, and Pool's Synopsis. It is not the purpose of these Notes to enter into an examination of these opinions. In ver. 14, the chorus is represented as saying of the dead men and tyrants of Babylon that had oppressed the captive Jews, that they should not rise, and should no more oppress the people of God. In contradistinction from this fate of their enemies, the choir is here introduced as addressing JEHOVAH (Comp. ver. 16.), and saying 'THY dead shall live;' that is, thy people shall live again; shall be restored

to vigor, and strength, and enjoyment. They are now dead ; that is, they are, as I understand it, *civilly* dead in Babylon ; they are cut off from their privileges, torn away from their homes, made captive in a foreign land. Their king has been dethroned ; their temple demolished ; their princes, priests, and people made captive ; their name blotted from the list of nations ; and to all intents and purposes as a people they are *deceased*. This figure is one that is common, by which the loss of privileges and enjoyments, and especially of civil rights, is represented as *death*. So we speak now of a man's being dead in law ; dead to enjoyment ; dead to his country ; spiritually dead ; dead in sins. I do not understand this, therefore, as referring primarily to the doctrine of the resurrection of the dead ; but to the captives in Babylon who were civilly dead and cut off by their oppressors from their rights and enjoyments as a nation. ¶ *Shall live*. Shall be restored to their country, and be reinstated in all their rights and immunities as a people among the nations of the earth. This restoration shall be as striking as would be the resurrection of the dead from their graves. Though, therefore, this does not refer primarily to the resurrection of the dead, yet the illustration is drawn from that doctrine, and implies that that doctrine was one with which they were familiar. An image which is employed for the sake of illustration must be one that is familiar to the mind, and the reference here to this doctrine as an *illustration* is a demonstration that the doctrine of the resurrection was well-known. ¶ *Together with my dead body shall they rise*. The words "together with" are not in the original. The words rendered "my dead body" בְּלִבִּי literally means 'my dead body,' and may be applied to a man, or to a beast. Lev. v. 2, vii. 24. It is also applied to the dead in general ; to the deceased ; to carcasses, or dead bodies. See Ps. lxxix. 2, Jer. vii. 33, ix. 22, xvi. 18, xxvi. 23, Lev. xi. 11, Jer. xxxiv. 20. It may, therefore, be rendered *my deceased, my dead* ; and will thus be parallel with the phrase "thy dead men," and is used in the same sense with reference to the same species of resurrection. It is not the language of the prophet Isaiah as if he referred to *his own body* when it should be dead, but it is the language of the *choir* that sings, and that speaks in the name of the Jewish people. *That people* is thus introduced as saying *my dead*, that is, *our dead* shall rise. Not only in the address to JEHOVAH is this sentiment uttered when it is said "*thy dead shall rise*," but when the attention is turned to them-

selves as a people they say "*our* dead shall rise ;" those that appertain to our nation shall rise from the dust, and be restored to their own privileges, and land. ¶ *Awake and sing.* In view of the cheering and consolatory fact just stated that the dead shall rise, the chorus calls on the people to awake, and rejoice. This is an address made directly to the dejected and oppressed people as if the choir were with them. ¶ *Ye that dwell in dust.* To sit in dust, or to dwell in the dust is emblematic of a state of dejection, want, oppression, or poverty. Isa. xlvii. 1, Ps. xlv. 25, cxix. 25, Isa. xxv. 12, xxvi. 5. Here it is supposed to be addressed to the captives in Babylon, as oppressed, enslaved, dejected. The *language* is derived from the doctrine of the resurrection of the body—and proves that that doctrine was understood and believed ;—the *sense* is, that those who were thus dejected and humbled should be restored to their former elevated privileges. ¶ *For thy dew.* This is evidently an address to JEHOVAH. *His* dew is that which he sends down from heaven, and which is under his direction and control. Dew is the emblem of that which refreshes, and vivifies. In countries where it rains but seldom, as it does in the East, the copious dews at night supply in some sense the want of rain. Thence *dew* is used in Scripture as an emblem of the graces and influences of the spirit of God by which his people are visited, and by which they are cheered and comforted, as the parched earth and the withered herbs are refreshed by the gentle falling, and copious dews at night. Thus in Hos. xiv. 5.

I will be as the dew unto Israel ;
He shall grow as the lily,
And cast forth his roots as Lebanon.

The prophet here speaks of the captivity in Babylon. Their *state* is represented as a state of death—illustrated by the parched earth, and the decayed and withered herbs. But his grace and favor would visit them, and they would be revived. ¶ *As the dew of herbs.* As the dew that falls on herbs. This phrase has, however, been rendered very variously. The Vulgate renders it, "thy dew is as the dew of light." The LXX, "thy dew shall be healing *ἰαμα* unto them." The Chaldee, "thy dew shall be the dew of light." But the most correct and consistent translation is undoubtedly that which renders the word מִרְיָה herbs or vegetables. Comp. 2 Kings ix. 19. ¶ *And the earth shall cast out the dead.* This is language which is derived

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20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

g Jude 14, 15.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

4 bloods.

New Translation.

20. "Come, O my people, enter thou into thy chambers,
 "And shut thy doors after thee;
 "Hide thyself for a little moment,
 "Until the indignation be overpast.
21. "For lo! JEHOVAH cometh forth from his place,
 "To punish the inhabitant of the earth for his iniquity;
 "And the earth shall disclose her dead,
 "And shall no more cover her slain."

from the doctrine of the resurrection of the body; and shows also that that doctrine was understood by the Hebrews in the time of Isaiah. The sense is, that as the earth shall cast forth its dead in the resurrection, so the people of God in Babylon should be restored to life, and to their former privileges in their own land.

20. *Come, my people.* This is an *Epilogue* (Rosenmüller), in which the choir addresses the people and entreats them to be quiet and tranquil during that convulsion and agitation of things by which their oppressors should be punished, and the way made for their deliverance. The image is taken from seeking a shelter when a storm rages, until its fury is spent. The address is to the captive Jews in Babylon. The tempest that would rage would be the wars and commotions by which Babylon was to be overthrown. While that storm raged, *they* were exhorted to be calm, serene, and tranquil. ¶ *Enter thou into thy chambers.* Into places of retirement, where the storm of indignation on your enemies shall not reach or affect you. ¶ *Hide thyself as it were, &c.* Do not expose yourselves to the storms of war. Be calm, and quiet; and do not mingle in the scenes of battle, lest you should partake of the general calamity. ¶ *For a little moment.* Implying that the war would not rage long. Babylon was taken in a single night (see Notes on ch. xiii. xiv), and the call here is for the people of God to be calm, and quiet while this battle should rage in which the city should be taken. ¶ *Until the indignation, &c.* Not as Lowth supposes the indignation of God against his people, but

the storm of his indignation against their enemies the Babylonians. That would be soon "overpast," the city would be taken, the storms of war would cease to rage, and *then* they would be delivered, and might safely return to their own land.

21. *For, behold, the LORD cometh out of his place.* That is, from heaven; which is the dwelling-place, or residence of God. Micah i. 3, Ps. cxv. 3, Eze. iii. 12. When God executes vengeance, he is represented as coming from his abode, his dwelling place, his capitol—as a monarch goes forth to war to destroy his foes. ¶ *To punish the inhabitants of the earth.* The land of Chaldea, or of Babylon. ¶ *The earth also shall disclose her blood.* Blood, in the Scriptures, often denotes *guilt*. The sense here is, that the land of Chaldea should reveal its guilt; that is, the punishment which God would inflict would be a revelation to all of the crimes of the nation. There is a resemblance here to the language which was used respecting the blood of Abel, Gen iv. 10: "The voice of thy brother's blood (Heb. as here, *bloods*), crieth unto me from the ground." ¶ *And shall no man cover her slain.* Shall no more be able to conceal its guilt in slaying the people of God. By these hopes, the Jews were to be comforted in their calamity; and no doubt this song was penned by Isaiah long before that captivity in order that in the midst of their protracted and severe trials, they might be consoled with the hope of deliverance, and might know what to do when the storms of war should rage around Babylon the place of their captivity, and when the proud city was to fall. They were not to mingle in the strife; were to take no part with either their foes or their deliverers; but were to be calm, gentle, peaceful, and to remember that all this was to effect their deliverance. Comp. Ex. xiv. 13, 14, "Fear ye not, stand still, and see the salvation of JEHOVAH; JEHOVAH shall fight for you, and ye shall hold your peace." There are times when the children of God should be calm, and quiet, and look calmly on the conflicts of the men of this world. They should mingle with neither party; for they should remember that JEHOVAH presides over these agitations, and that their ultimate end is to bring deliverance to his church, and to advance the interests of his kingdom on the earth. Then they should be calm, gentle, prayerful, and should look up to God to make all these agitations and strifes the means of advancing the interests of his kingdom.

CHAPTER XXVII.

ANALYSIS.

For the general purport and design of this chapter, see the analysis of ch. xxiv. A great many different expositions have been given of the design of this chapter. Indeed almost every commentator has had his own peculiar theory, and has differed from almost every other. Some of the different views which have been taken may be seen in the Notes on ver. 1, and may be examined at length in Vitringa. I regard the most simple and obvious interpretation as the correct one; and that is, that it is a continuation of the vision commenced in ch. xxiv., and referring to the same great event—the captivity at Babylon, and the deliverance from that captivity. This subject has been pursued through the xxivth, the xxvth, and the xxvith chapters. In the xxvth and the xxvith chapters the main design was to shew the joy which would be evinced on their rescue from that land—a joy that would be celebrated by songs of praise. The main purpose of this is, to show the effect of that captivity and deliverance in purifying the Jews themselves, and in overcoming their propensity to idolatry, on account of which that captivity had been suffered to take place. The *design* of the chapter is like that of many others in Isaiah to comfort the people when they should be oppressed during their long and painful exile. The general plan of the chapter is, (1.) a statement that their great enemy—the Leviathan (See Note on ver. 1,) should be destroyed (ver. 1.); and (2.) a song, in alternate responses, respecting the people of God under the image of a vineyard yielding rich wines, (vs. 2–13.). In this song JEHOVAH's protection over the vineyard is shown (ver. 3.); he declares that he is not actuated by fury (ver. 4.); his people are exhorted to trust in him (ver. 5.); a full promise that the Jews shall yet flourish is given (ver. 6.); JEHOVAH says that his judgments are mild on them (ver. 7, 8.), and that the design is to purify his people (ver. 9.); for their sins they should be punished (ver. 10, 11.); yet they should be completely recovered, and should be restored to their own land, and worship him in the holy mount at Jerusalem. v. 12, 13.

1 In that day the Lord, with his serpent, even leviathan that crooked sore, and great, and strong sword, serpent; and he shall slay the dragon shall punish leviathan * the ⁵ piercing that is in the sea.

b Ps. 74. 14.

5 or, crooking like a bar.

New Translation.

1. In that day shall JEHOVAH punish with his sword,
His well-tempered, and great, and strong sword;
Leviathan, that fleet serpent,
Even Leviathan the winding serpent;
Yea, he will slay the monster that is in the sea.

1. *In that day.* In that future time when the Jews would be captive in Babylon; and when they would sigh for deliverance. See Note ch. xxvi. 1. This verse might have been connected with the

previous chapter as it refers to the same event, and then this chapter would have commenced with the poem or song which begins in ver. 2.

¶ *With his sore.* חֶרֶב. *Hard.* Septuagint, ἁγίαν—*holy.* The Hebrew means a sword whose edge is hard; a sword that is well-tempered, and trusty. ¶ *And great, and strong sword.* The sword is an emblem of war; and is often used among the Hebrews to denote war. See Lev. xxvi. 25, Gen. xxvii. 40. It is also an emblem of justice or punishment, as punishment was often inflicted by the sword. Deut. iii. 41, 42, Ps. vii. 12, Heb. xi. 37. Here, if it refers, as I suppose it does, to the overthrow of Babylon and its tyrannical king, it means that God would punish them by the armies of the Medes employed as his sword, or instrument. Thus in Ps. xvii. 13, David prays, "Deliver my soul from the wicked which is thy sword." Comp. Notes Isa. x. 5, 6. ¶ *Leviathan,* לִוְיָתָן. The LXX render this, τὸν δρᾶκοντα. *The Dragon.* The word *Leviathan* is probably derived from לָוַן in Arabic *to weave, to twist* (*Gesenius*); and literally means the twisted animal. The word occurs in six places in the Old Testament, and is translated (Job iii. 8,) "their *mourning*," Marg. *Leviathan*; Job xli. 1, *leviathan*—in which chapter is an extended description of the animal; Ps. lxxiv. 14, where it is rendered *leviathan*, and seems to be applied to Pharaoh; Ps. civ. 26, and in the passage before us where it is rendered also *leviathan*. Bochart (*Hieroz.* Part ii. B. v. ch. 16—18), has gone into an extended argument to shew that by the *leviathan* the *crocodile* is intended; and his argument is in my view conclusive. On this subject, Bochart; Dr. Good on Job xli, and Robinson's *Calmet*, may be consulted. The crocodile is a natural inhabitant of the Nile and of other Asiatic and African rivers; is of enormous voracity and strength as well as of fleetness in swimming; attacks mankind and all animals with prodigious impetuosity; and is furnished with a coat of mail so scaly and callous that it will resist the force of a musket ball in every part except under the belly. It is, therefore, an appropriate image by which to describe a fierce, and cruel tyrant. The sacred writers were accustomed to describe kings, and tyrants by an allusion to strong and fierce animals. Thus in Ezek. xxix. 3—5, the dragon, or the crocodile of the Nile is put for Pharaoh; in Ezek. xxii. 2, Pharaoh is compared to a young lion, and to a whale in the seas. In Ps. lxxiv. 13, 14, Pharaoh is compared to the Dragon, and to the Leviathan. In Dan. vii. the four monarchs that should arise are likened to four great beasts. In Rev. xii. Rome,

the new Babylon, is compared to a great, red dragon. In the place before us, I suppose that the reference is to Babylon ; or to the king and tyrant that ruled there, and that had oppressed the people of God. But among commentators there has been the greatest variety of explanation. As a *specimen* of the various senses which commentators often assign to passages of Scripture, we may notice the following views which have been taken of this passage. The Chaldee Paraphrast regards the Leviathan which is twice mentioned as referring, the first one to some king like Pharaoh, and the second to a king like Sennacherib. Rabbi Moses Hacohen supposes that the word denotes the most select or valiant of the rulers, princes, and commanders that were in the army of the enemy of the people of God. Jarchi supposes that by the first mentioned Leviathan is meant Egypt, by the last mentioned Assyria, and by the dragon which is in the sea, he thinks *Tyre* is intended. Aben Ezra supposes that by the dragon in the sea Egypt is denoted. Kimchi supposes that this will be fulfilled only in the times of the Messiah, and that by the sea-monsters here mentioned are denoted Gog and Magog—and that these denote the armies of the Greeks, the Saracens, and the inhabitants of India. Arbanel supposes that the Saracens, the Roman Empire, and the other kingdoms of Gentiles are denoted by these sea monsters. Jerome, Sanctius, and some others suppose that *Satan* is denoted by the Leviathan. Brentius supposes that this was fulfilled in the day of Pentecost when Satan was overcome by the preaching of the gospel. Other Christian interpreters have supposed that by the Leviathan first mentioned *Mahomet* is intended, by the second, *heretics*, and by the dragon in the sea *Pagan India*. Luther understood it of Assyria and Egypt ; Calvin supposes that the description properly applies to the king of Egypt, but that under this image other enemies of the church are embraced ; and does not doubt that *allegorically* Satan and his kingdom are intended. The more simple interpretation however, is that which refers it to Babylon. This suits the connexion ; this accords with the previous chapters ; this agrees with all that occurs in this chapter and with the image which is here used. The crocodile, the dragon, the sea-monster—extended, vast, unwieldy, voracious, and odious to the view—would be a most expressive image to denote the abhorrence with which the Jews would regard Babylon and its king. ¶ *The piercing serpent.* The term *serpent* נחש may be given to a dragon, or an extended sea-monster. Comp. Job xxvi. 13. The

term *piercing* is, in the margin, “or crossing like a bar. The LXX render it, *flying*—ἄφιν φεύγοντα. The Heb. בָּרִיחַ is derived from בָּרַח to flee; and then to stretch across, or pass through as a bar through boards. Ex. xxxvi. 33. Hence this word may mean fleeing, extended, or a cross-bar for fastening gates, or for the cross-piece for binding together the boards for the tabernacle of the congregation. Ex. xxvi. 26, xxxvi. 31. Lowth renders it “the rigid serpent;” probably with reference to the hard scales of the crocodile. The word *extended*, *huge*, *vast*, will probably best suit the connexion. In Job xxvi. 13, it is rendered, “the crooked serpent;” referring to the constellation in the heavens by the name of the serpent. Dr. Good (Note on Job xxvi. 13,) supposes that the phrase there refers to “that serpentine track which we behold the sun pursuing through the Zodiac”—“the flying, or the aerial serpent.” The word here refers to that which is extended, flying, tortuous—and is used to represent the vast extent of the power of the king of Babylon. The idea of *piercing* is not in the Hebrew word, nor is it ever used in that sense. ¶ *That crooked serpent.* This is correctly rendered; and refers to the fact that the monster here referred to throws itself into immense volumes or folds, a description that applies to all sea serpents of vast size. Virgil has given a description of sea monsters, or vast serpents that thus throw themselves into vast convolutions.

“Ecce autem gemini a Tenedo tranquilla per alta
— IMMENSIS ORBIBUS angues.” *Æniad*, Lib. ii. 203.

And again:

“SINUANTQUE IMMENSA VOLUMINE terga.” *Idem*. 208.

The reference in Isaiah, I suppose, is not to *different* kings, or enemies of the people of God, but to the same. It is customary in Hebrew poetry to refer to the same subject or object in different members of the same sentence, or in different parts of the same parallelism. ¶ *The dragon.* Referring to the same thing under a different image—to the king of Babylon. On the meaning of the word *dragon* see Note ch. xiii. 22. ¶ *In the sea.* In the Euphrates; or in the marshes and pools that encompass Babylon. See Notes on ch. xi. 15, and ch. xviii. 2. The sense of the whole verse is, that God would destroy the Babylonish power that was to the Jews such an object of loathsomeness and of terror.

2 In that day sing ye unto her, A vineyard of red wine.

η Luke 20. 9, &c. ο Ps. 121. 4, 5.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

New Translation.

2. In that day, sing ye unto the vineyard a responsive song:—
3. "I JEHOVAH am its keeper;
"Every moment I water it;
"Lest any one should assault it,
"Day and night do I guard it.

2. *Sing ye unto her.* That is, sing unto, or respecting the vineyard. The word rendered "sing" שָׁרָה signifies properly to *answer*, to *respond to*; and then to sing a responsive song, where one portion of the choir responds to another. See Ex. xv. 21. This has been well expressed here by Lowth in his translation,

"To the beloved Vineyard, sing ye a responsive song."

It is the commencement of a song, or hymn respecting Judea represented under the image of a vineyard, and which is probably continued to the close of the chapter. ¶ *A vineyard.* This is applied to the daughter of Zion; to Jerusalem; or perhaps to the land of Judea in general. See Notes ch. v. 1, &c. This phrase is the title to the song; or the responsive song respects the "vineyard of red wine." ¶ *Of red wine.* חֵמֶר *Hhēmēr.* Lowth proposes to read instead of this חֵמֶד *Hhēmēdh*; pleasantness, beauty, or beloved. He observes that many MSS. have this reading, and that it is followed by the LXX and the chaldees. The LXX read it ἀμπελῶν καλλὸς *beautiful vineyard.* This would well suit the connexion; and this slight error in transcribing might have easily occurred. But the authority in the MSS. for the change is not conclusive. The word which now occurs in the text, denotes properly *wine* from חֵמֶר to be agitated, to ferment. The word חֵמֶר also has the signification *to be red* (Ps. lxxv. 9, Job xvi. 16.); and according to this, our translators have rendered it "of red wine." Bochart (Geogr. S. P. ii. L. i. ch. xxix.) renders it 'a vineyard fertile in producing wine.' The correct translation would be one that would not seem very congruous in our language 'a vineyard of wine,' or 'a wine-vineyard.'

3. *I the LORD do keep it.* There is understood here or implied an introduction; 'JEHOVAH said.' Comp. Ps. cxxi. 35. ¶ *I will wa-*

4 Fury is not in me : who would set battle ? I would , go through them , I the briars *and* thorns against me in would burn them together.

I or, march against.

NEW TRANSLATION.

4. "I will be angry with it no more.

"But let me reach the briars and thorns

"And I will go against them in battle,

"And I will burn them up together,

ter it every moment. That is, as a vinedresser does his vineyard—constantly.

4. *Fury is not in me.* That is, I am angry with it no more ; I will not pursue it with vengeance lest it be destroyed. He had punished his people, and had removed them to a distant land. But although he had punished them for their sins, and corrected them for their faults, yet he had not laid aside the affection of a Father. ¶ *Who would set.* Heb. *Who would give me.* The LXX render this 'Who would place me to keep the stubble in the field ?' Great perplexity has been felt in regard to the interpretation of this passage. Lowth translates it

"O that I had a fence of the thorn and the briar ;"

evidently shewing that he was embarrassed with it, and could not make of it consistent sense. The whole sentence must refer either to his people, or to his enemies. If to his people, it would be an indication that they were like briars and thorns, and that if his fury should rage they would be consumed ; and hence he calls upon them (ver. 5.) to seize upon his strength, and to be at peace with him, and be safe. If it refers to his enemies, then it expresses a *wish* that his enemies were in his possession ; or a purpose to go against them, as fire among thorns, and to consume them if they should presume to array themselves against his vineyard. This latter, I take to be the true sense of the passage. The phrase 'who would set me,' or in Heb. 'who will give me,' may be expressed by *utinam*, indicating strong desire ; and may be thus expressed. 'I retain no anger against my people. I have indeed punished them ; but my anger has ceased. I shall now defend them. If they are attacked by foes, I will guard them. When their foes approach, I desire, I earnestly wish that they may be in my possession, that I may destroy them—as the fire rages through briars and thorns. It expresses a firm determination

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

a ch. 45. 24.

c Job 22. 24.

6 He shall cause them that come of Jacob to take root : ^d Israel shall blossom and bud, and ^e fill the face of the world with fruit.

d Ps. 92. 12-15. Hos. 14. 5. 6. e Rom. 11. 12.

NEW TRANSLATION.

5. "Unless they take hold of my protection,
 "And with me make peace.
 "With me let them make peace.
6. "Those that come out of Jacob shall he cause to take root ;
 "Israel shall blossom and bud,
 "And shall fill the face of the world with fruit.

to defend his people and to destroy their enemies, unless (ver. 5), which he would prefer, they should repent, and be at peace with him. ¶ *The briars and thorns.* His enemies, and the enemies of his people. Comp. Notes ch. ix. 17, x. 17. Perhaps the phrase is here used to denote enemies because *ars* and *thorns* are so great enemies to a vineyard, or because they so much impede its growth and fertility. ¶ *I would go through them.* Or rather I would go against them in battle to destroy them. ¶ *I would burn them up together.* As fire devours the thorns and briars; that is I would completely destroy them.

5. *Or let him.* The Hebrew word rendered here "or" *is* means *unless*; and the sense is, the enemies of the Jewish people shall be completely destroyed as briars are by fire *unless* they flee to God for a refuge. ¶ *Take hold of my strength.* That is, let the enemy take hold of me to become reconciled to me. The figure here is taken probably from the act of fleeing to take hold of the horns of the altar for a refuge when one was pursued. Comp. 1 Kings i. 50, ii. 28. The idea is however that of seeking the protection of God, with the assurance that if that is done they would be safe. ¶ *That he may make peace with me.* With me as the guardian of the vineyard. If this were done they would be safe. ¶ *And he shall make peace with me.* That is, even the enemy of me and of my vineyard *may* be permitted to make peace with me. Learn (1.) that God is willing to be reconciled to the enemies of himself, and his church. (2.) That that peace must be sought by seeking his protection; by submitting to him, and laying hold of his strength, or his protecting care. (3.) That if this is not done, his enemies must be inevitably destroyed. (4.) He

7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

4 according to the stroke of.

NEW TRANSLATION.

7. "Hath he smitten him, as he smote those that smote him?"

"Is he slain like the slaughter of his slain?"

will defend his people, and no weapon that is formed against them shall prosper.

6. *He shall cause them that come of Jacob.* The descendants of Jacob; the people of God. ¶ *To take root.* This language is derived from the vine, as the shoots or cuttings of the vine take root and flourish. To take root, therefore is an emblem denoting that they should increase and prosper. ¶ *Shall blossom and bud.* An image taken from the vine, or from fruit trees in general, and meaning that they should greatly flourish in the time succeeding their return from the captivity. ¶ *And fill the face of the world with fruit.* On the meaning of the word "face" see Note ch. xxv. 7. The sense is, that the people of God would greatly increase and flourish; that the true religion would greatly extend and ultimately fill the entire world. The same idea of the universal spread and prevalence of the true religion is often presented by this prophet; and occurs also in various parts of the hymns or songs which we are now considering. See ch. xxv. 6, 7, 8. The figure which is here used drawn from the vine denoting prosperity by its increase and its fruit, is beautifully employed in Ps. xcii. 13, 14.

Those that he planted in the house of JEHOVAH
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be rich and green

The idea here is, that it shall be *through the Jews* that the world shall be filled with fruit; that is with righteousness and salvation.

7. *Hath he smitten him.* Has God punished his people in the same manner and to the same extent as he has their enemies. It is implied by this question that he had not. He had indeed punished them for their sins, but he had not destroyed them. Their enemies he had smitten, and utterly destroyed. ¶ *As he smote them that smote him.* That smote his people, the Jews. This refers to the Babylonians, and

8 In measure, when, it shooteth forth, thou wilt debate with it: ⁸ he stayeth his, rough wind in the day of the east wind.

⁷ or, thou sendest it forth.

⁸ or, when he removeth it.

f ch. 57. 16.

New Translation.

8. "In sending her away thou didst judge her in moderation;

"[Though] carrying her away with a rough tempest in the time of the East wind.

the other foes of his people. ¶ *According to the slaughter of those that are slain by him.* Heb. 'According to the slaying of his slain.' That is, not as our translation would seem to imply, that their enemies had been slain *by* them; but that they were '*their* slain' inasmuch as they had been slain on their account; or to promote their release and return to their own land. It was not true that their enemies had been slain *by* them; but it was true that they had been *slain on their account*, or in order to secure their return to their own land.

8. *In measure, &c.* This verse in our translation is exceedingly obscure, and indeed almost unintelligible. Nor is it much more intelligible in Lowth, or in Noyes. It is exceedingly obscure also in the Vulgate, and the Septuagint. The various senses which have been given to the verse may be seen at length in Vitringa, Rosenmüller, &c. The idea which I suppose to be the true one, without going into an examination of the others which have been proposed, is the following, which is as near as possible a literal translation.

In moderation in sending her [the vineyard] away didst thou judge her,
Though carrying her away with a rough tempest in the time of the East wind.

The word rendered "measure" מִסָּפֶק occurs no where else in the Scriptures. It is probably derived from סָפֶק a measure; usually denoting a measure of grain containing, according to the Rabbins, a third part of an ephah, i. e. about a *peck* among us. The word here used is probably a contraction of מִסָּפֶק מִסָּפֶק literally measure by measure, i. e. *moderately*, or in moderation. So the Rabbins generally understand it. The idea is 'small measure by small measure,' not a large measure at a time; or in other words *moderately*, or in moderation. It refers, I suppose, to the fact that in inflicting judgment on his people it had not been done with intolerable severity. His punishments had been tempered with moderation and kindness. The calamity had not been so overwhelming as at once and entirely

to cut them off, but had been tempered with mercy. ¶ *Where it shooteth forth.* This expression does not convey an intelligible idea. The Hebrew מִשְׁלַח—literally “in sending her forth” from שָׁלַח *to send*, or to put forth—refers, I suppose, to the fact that God had sent her [i. e. his vineyard, his people] forth to Babylon; he had cast them out of their own land into a distant country, but when it was done it was tempered with mercy, and with moderation. In this expression there is indeed a mingling of a metaphor with a literal statement, since it appears rather incongruous to speak of sending forth *a vineyard*, but such changes in expressions are not uncommon in the Hebrew poets. ¶ *Thou wilt debate with it.* Or rather, thou hast judged it; or thou hast punished it. The word דָּבַר means sometimes to debate, contend, or strive; but it means also to take vengeance (1 Sam. xxv. 39,) or to punish; to contend with any one so as too overcome or punish him. Here it refers to the fact that God *had* had a contention with his people; and had punished them by removing them to Babylon. ¶ *He stayeth.* דָּבַר. This word means in one form, to meditate, to think, to speak; in another, to separate, as dross from silver, to remove, to take away. Prov. xxv. 4, 5. Here it means that he *had* removed, or separated his people from their land as with the sweepings of a tempest. The word “stayeth” does not express the true sense of the passage. It is better expressed in the margin, “when he removeth it.” ¶ *His rough wind.* A tempestuous, boisterous wind which God sends. Winds are emblematic of judgment, as they sweep away every thing before them. Here the word is emblematic of the calamities which came upon Judea by which the nation was removed to Babylon; and the sense is, that they were removed *as in* a tempest; they were visited as if a violent storm had swept over the land. ¶ *In the day of the east wind.* The east wind in the climate of Judea was usually tempestuous and violent. Job xxvii. 21.

The east wind carrieth him away and he departeth;
And, as a storm, hurleth him out of his place.

Job xviii. 17,

I will scatter them as with an east wind before the enemy.

Comp. Gen. xli. 6, Hab. i. 6, Ex. x. 13, xiv. 21, Job xxxviii. 24, Ps. lxxviii. 26. This wind was usually hot, noxious, blasting, and scorching.
Taylor.

9 By this, therefore, shall the iniquity of Jacob be purged; ⁴ and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and ⁵ images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

⁴ Heb. 12. 6.

⁵ or, *own images*.

NEW TRANSLATION.

9. "But by this shall the iniquity of Jacob be expiated;
 "And the design of all this is to remove his sin,
 "When he maketh all the stones of the altar
 "Like chalk stones that are broken to pieces,
 "And the groves and the images shall rise no more.
10. "For the defenced city shall be desolate;
 "An habitation forsaken, and it shall be deserted like a wilderness;
 "There shall the calf feed, and there shall he lie down,
 "And shall browse upon her branches.

9. *By this.* This verse states the whole design of the punishment of the Jews, which was to purify them, and to destroy their tendency to idolatry. They have been taken away from their temple, their city, and their land; they have been removed from the groves and altars of idolatry by which they had been so often led into sin; and the design was to purify them, and preserve them henceforward from relapsing into their accustomed idolatry. ¶ *The iniquity of Jacob.* The sin of the Jewish people, and particularly their tendency to idolatry which was their easily besetting sin. ¶ *Be purged.* Note ch. i. 25. ¶ *And this is all the fruit.* And this is all the *object* or *design* of their captivity and removal to Babylon. ¶ *When he maketh all the stones of the altar as chalk stones.* That is, JEHOVAH shall make the stones of the altars reared in honor of idols like chalk-stones; or shall throw them down, and scatter them abroad like stones that are easily beaten to pieces. The sense is, that JEHOVAH, during their long captivity in Babylon, would overthrow the places where they had worshipped idols. ¶ *The groves and the images shall not stand up.* The groves consecrated to idols, and the images erected therein. See Note ch. xvii. 8.

10. *Yet the defenced city.* Gesenius supposes that this means Jerusalem. So Calvin and Piscator understand it. Others understand it of Samaria, others of Babylon (as Vitringa, Rosenmüller

11 When the boughs therefore are withered, they shall be broken off: the women come *and* set them on fire; for *it* is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

1 Deut. 32. 28. Hos. 4. 6.

NEW TRANSLATION.

11. "When the boughs are withered they shall be broken off;
 "Women shall come and shall set them on fire;
 "For it is a people void of understanding:
 "Wherefore he that made him doth not pity him,
 "And he that formed him hath shewed him no favor.

and Grotius), and others of cities in general, denoting those in Judea, or in other places. To me it seems plain that Babylon is referred to. The connexion and the whole description seem to require this; and especially the fact that this song is supposed to be sung *after* the return from the captivity, and to celebrate their deliverance. It is natural, therefore, that they should record the fact that the strong and mighty city where they had been so long in gloomy captivity was now completely destroyed. For the meaning of the phrase "defenced city," see Note ch. xxv. 2. ¶ *Shall be desolate.* See ch. xxv. 2, Comp. Notes on ch. xiii. ¶ *The habitation forsaken.* The *habitation* here referred to is Babylon. It means the habitation or dwelling place where *we* have so long dwelt as captives. Comp. Prov. iii. 33, xxi. 20, xxiv. 15. ¶ *And left like a wilderness.* See the description of Babylon in the Notes on ch. xiii. 20—22. ¶ *There shall the calf feed &c.* It shall cease to be inhabited by men, shall become a vast desert, and be a place for beasts of the forest to range in. Comp. ch. vii. 23. See Note ch. v. 17. ¶ *And consume the branches thereof.* The branches of the trees and shrubs that shall spring up spontaneously in the waste places of Babylon.

11. *When the boughs thereof are withered.* This is a further description of the desolation which should come upon Babylon. The idea is, that Babylon should be forsaken until the trees should grow and decay, and the branches should fall to be collected for burning. That is, the desolation should be entire, and undisturbed, and long continued. The idea of the desolation is, therefore, in this verse carried forward, and a new circumstance is introduced to make it more graphic and striking. Lowth, however, supposes that this refers to the vineyard, and to the fact that the vine-twigs are collect-

12 And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt. and ye shall be gathered one by one, O ye children of Israel.

o John 6. 87.

NEW TRANSLATION.

12. "And it shall come to pass in that day,
 "That JEHOVAH shall beat off [his fruit]
 "From the channel of the river [the Euphrates].
 "To the river of Egypt [the Nile];
 "And ye shall be gleaned up, one by one,
 "O ye sons of Israel !

ed in the East from the scarcity of fuel for burning. But it seems to me that the obvious reference is to Babylon, and that it is an image of the great and prolonged desolation that was coming upon that city. ¶ *They shall be broken off.* That is, by their own weight as they decay; or by the hands of those who come to collect them for fuel. ¶ *The women come.* Probably it was the office mainly of the women to collect the fuel which might be necessary for culinary purposes. In eastern climates but little is needed; and that is collected of the twigs of vineyards, of withered stubble, straw, hay, dried roots &c. wherever they can be found. ¶ And *set them on fire.* That is, to burn them for fuel. ¶ *Of no understanding.* Of no right views of God, and his government—wicked, sinful. Prov. vi. 32, xviii. 2. Jer. v. 21.

12. *And it shall come to pass in that day.* The time here referred to is that when the power of their enemies should be broken, and their city destroyed as described in the previous verses. ¶ *The Lord shall beat off.* The word which is here used קָצַץ means properly to beat off with a stick as fruit from a tree. Deut. xx. 20. It also means to beat out grain with a stick. Judges vi. 11, Ruth xi. 17. The word which is used in the other member of the sentence "shall be gathered" (קָצַץ), is applied to the act of *collecting* fruit after it has been beaten from a tree, or grain after it has been threshed. The use of these words here shows that the image is taken from the act of collecting fruit or grain after harvest; and that as the husbandman gathers in his fruit, so God would gather in his people. In the figure, it is supposed that the garden or vineyard of JEHOVAH extends from the Euphrates to the Nile; that his people are scattered in all that region; that there shall be agitation or a shaking in all that re-

13 And it shall come to pass in that day, *that* the great trumpet *p* shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

p Matt. 24. 31. 1 Thes. 4. 16. Rev. 11. 15.

NEW TRANSLATION.

13. "And it shall come to pass in that day,
 "That the great trumpet shall be sounded,
 "And they shall come who were about to perish in the land of Assyria,
 "And the exiles in the land of Egypt,
 "And shall worship JEHOVAH in the holy mount, in Jerusalem."

gion as when a farmer shakes his tree, beats off his fruit, or beats out his grain; and that the result would be that all those scattered people should be gathered into their own land. The time referred to is, doubtless, the time after the destruction of Babylon; and in explanation of the declaration it is to be remembered that the Jews were not only carried to Babylon, but that they were scattered in large numbers in all the adjacent regions. The promise here is, that from all those regions whither they had been scattered they should be recollected and restored to their own land. ¶ *From the channel of the river.* The river here undoubtedly refers to the river *Euphrates*. See Note ch. xi. 15. ¶ *Unto the stream of Egypt.* The Nile. ¶ *And ye shall be gathered.* You shall be collected as a farmer collects his fruits that he has beaten from the tree. ¶ *One by one.* As the husbandman collects his fruits one by one—collecting them carefully, and not leaving any. This denotes that God will not merely collect them as a nation, but he will collect them as *individuals*. He will see that none is left, or overlooked, and that all shall be brought in safety to their land.

13. *The great trumpet shall be blown.* This verse is designed to describe in another mode the same fact as that stated in verse, 12, that JEHOVAH would re-collect his scattered people. The figure is derived from the clangor of the trumpet which was blown to assemble a people for war, (Grotius); or from the blowing of the trumpet on occasion of the great feasts and festivals of the Jews. Vitranga. The idea is, that God would summon the scattered people to return to their own land. The *way* in which this was done, or in which the will of God should be made known to them is not specified. It is probable, however, that the reference here is to the decree of Cyrus,

(Ezra i. 1), by which they were permitted to return to their own country. ¶ *Which were ready to perish.* Who were reduced in numbers, and in power, and who were ready to be annihilated under their accumulated and long-continued trials. ¶ *In the land of Assyria.* The ten tribes were carried away into Assyria, (2 Kings xvii. 6); and it is probable that many of the Jews of the other two tribes were also in that land. A portion of the ten tribes would also be re-collected, and would return with the others to the land of their fathers. Assyria also constituted a considerable part of the kingdom of the Chaldeans; and the name Assyria may be given here to that country in general. ¶ *And the outcasts.* Those who had fled in consternation to Egypt when these calamities were coming upon the nation. That many took refuge in Egypt there can be no doubt. ¶ *And shall worship the LORD.* Shall be restored to their former privileges. Their temple shall be rebuilt; their city shall be restored; and in the place where their fathers worshipped shall they also again adore the living God. This closes the prophecy which was commenced in ch. xxiv—and the design of the whole is to comfort the Jews with the assurance that though they were to be made captive in a distant land, yet they should be again restored to the land of their fathers, and should again worship God there. It is needless almost to say that this prediction was completely and entirely fulfilled by the return of the Jews to their own country under the decree of Cyrus.

CHAPTER XXVIII.

ANALYSIS.

THIS chapter comprises a new prophecy, and relates to a new subject. Gesenius supposes that it is to be connected with the following to the close of ch. xxxiii., and that they relate to the same subject, and were delivered at the same time. Munster supposes that the prophecy here commenced continues to the close of ch. xxxv., and that it relates to the Assyrian war in which the ten tribes were punished, and carried away captive. Doederlin supposes that this chapter and the two following were uttered at the same time and relate to the same subject. Hensler that the prophecy closes at the xxxiiird chapter.

It is not improbable that this chapter and the following were delivered at the same time, and that they relate to the same general subject—the approaching calamities and wars with the Assyrians which would terminate only in

the removal of the people to a distant land, and in the destruction of the entire city and nation. But the prophecy in this chapter has not any necessary connexion with those which follow, and it may be regarded as separate.

When it was uttered is not certainly known. It is clear, however, that it was before the carrying away of the ten tribes or while the kingdom of Ephraim or Samaria was still standing. Yet it would seem that it was while that kingdom was exceedingly corrupt, and while it was hastening to a fall, ver. 1—4. Perhaps it was in the time of Abaz, or in the beginning of the reign of Hezekiah when Samaria or Ephraim had entered into a league with Rezin king of Damascus, and may therefore synchronize with ch. vii. viii. Whenever it was uttered it is certain that its purpose was to predict the overthrow of Ephraim, or Samaria, and the fact that when that kingdom should be overthrown the kingdom of Judah should still survive.

The prophecy consists of two parts. 1. The overthrow of Samaria, or Ephraim (ver. 1—4.); 2. The fact that JEHOVAH would preserve and defend a portion of his people—those who comprised the kingdom of Judah, ver. 5, 6, &c. The following brief view will present an analysis of the prophecy.

1. *Ephraim, or Samaria, for its sins, particularly for intemperance should be overthrown.* v. 1—4.

11. *God should preserve the residue of his people yet they also deserved rebuke, and should be also subjected to punishment.* v. 5—29.

- (1.) He would preserve them (v. 5, 6) and be their glory and strength.
- (2.) Yet they deserved, on many accounts, to be reprov'd, particularly because many even of the priests and prophets were intemperate. vs. 7, 8.
- (3.) They also disregarded the messages of God, and treated them with contempt and scorn, as being vain repetitions and a mere stammering, and regarded themselves as not needing such communications, but as being themselves sufficiently wise. vs. 9—13.
- (4.) They regarded themselves as safe, and as being under no necessary apprehension of punishment, since they were firm and united and had as it were made a league with death. vs. 14, 15.
- (5.) God, in view of their sins, threatens them with deserved punishment. ver. 16—21. This would occur in the following manner.
- (a.) He would lay in Zion a sure foundation, his people should not be utterly destroyed, but there should be laid there a corner stone, tried and precious, which should abide, and *all* that regarded that should be safe. This refers doubtless to the Messiah, and it is implied that however much *they* should be punished, yet that his government should not be destroyed. ver. 16.
- (b.) Yet heavy judgments should come upon the guilty and the unbelieving. Judgment should be laid to the line, and the storms of divine vengeance should sweep away their false refuges, and their covenant with death should not avail them. vs. 17—19.
- (c.) Their refuges should not secure them. They should no more give them rest than a bed that was too short would to a weary man; no more secure them than a covering that was too small for a man to wrap himself in. ver. 20.
- (d.) God would certainly rise up against them as in Mount Perazim and in Gibeon, and would certainly punish them as he did his foes there. ver. 21.
- (e.) The people are therefore admonished to attend to this, for the destruction was determined upon the whole land. ver. 22.
- (f.) The whole account of their punishment is concluded by a reference to the conduct of a husbandman, and an illustration drawn from the fact that the husbandman takes various methods to secure his harvest. He ploughs; he sows; and in various ways he threshes his grain. So in various ways God would deal with his people. He would instruct, and admonish, and correct and punish them, in order that he might secure the *greatest amount of piety, and good fruits from them*. Chastisement was just as necessary and proper for them as it was for the husbandman in various modes to beat out his grain.

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are | on the head of the fat valleys of them that are overcome with wine !
3 broken.

New Translation.

VISION XXIII. CHAP. XXVIII. *Ephraim.*

1. Woe to the proud crown of the drunkards of Ephraim,
 And to the fading flower of their glorious beauty,
 Which is upon the head of the rich valley,
 Of those who are smitten with wine.

1. *Wo.* See Note ch. xviii. 1. The word here is used to denounce impending judgment; and to intimate that calamity was approaching. ¶ *To the crown of pride.* This is a Hebrew mode of expression, denoting the *proud or haughty crown*. There can be no doubt that it refers to the capital of the kingdom of Ephraim; that is, to Samaria. See Note ch. vii. 9. This city was built by Omri who purchased "the hill Samaria" of Shemer, and built the city on the hill, and called it after the name of Shemer, Samaria. 1 Kings xvi. 24. Omri was king of Israel (B. C. 925), and he made this city the capital of his kingdom. The city was built on a pleasant and fruitful hill, and surrounded with a rich and fertile valley, with a circle of hills beyond the valley; and the beauty of the hill on which the city was built suggested the idea of a wreath or chaplet of flowers, or a *crown*. After having been destroyed and reduced to an inconsiderable place, it was restored by Herod the Great who called it *Sebaste* (in Latin, *Augusta*) in honor of the emperor Augustus. It is usually mentioned by travellers under the name of *SEBASTE*. Maundrell (*Trav. P. 58.*) says, "*SEBASTE, the ancient Samaria, is situated on a long mount of an oval figure; having first a fruitful valley, and then a ring of hills running round it.*" The following is the account which is given by Richardson. "Its situation is extremely beautiful, and strong by nature; more so I think than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad, deep valley. The valley is surrounded by four hills, one on each side, which are cultivated in terraces to the top, sown with grain and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise, rises in terraces to a height equal to any of the adjoining mountains." Standing thus by itself, and cultivated to the top, and exceedingly fertile, it was compared by the prophet to a crown, or garland of flowers—

such as used to be worn on the head, especially on festival occasions. ¶ *To the drunkards of Ephraim.* Ephraim here denotes the kingdom of Israel whose capital was Samaria. See Note ch. vii. 2. That intemperance was the prevailing sin in the kingdom of Israel is not improbable. It also prevailed to a great extent also in the kingdom of Judah. See ver. 7, 8. Comp. Notes ch. v. 11, 22. ¶ *Whose glorious beauty is a fading flower.* Whose ornament, or chaplet which is now so beautiful is a fading flower. That is, it shall soon be destroyed, as a flower soon withers and fades away. This was fulfilled in the destruction that came upon Samaria under the Assyrians when the ten tribes were carried into captivity. 2 Kings xvii. 3—6. The allusion in this verse to the “crown,” and “the fading flower,” the chaplet which is represented to encircle Samaria—a people of intemperance—Grotius thinks is derived from the fact that among the ancients, drunkards and revellers were accustomed to wear a crown or garland on their heads, or that a wreath or chaplet of flowers was usually worn on their festival occasions. That this custom prevailed among the Jews as well as among the Greeks and Romans, is apparent from a statement by the author of the book of Wisdom.

“Let us fill ourselves with costly wine and ornaments,

“And let no flower of the spring pass by us;

“Let us crown ourselves with rose-buds before they are withered.”

Wisdom, ii. 7, 8.

¶ *Which are on the head.* Which flowers, or chaplets are on the eminence that rises over the fat valleys; that is on Samaria which seemed to stand as the head rising from the valley. ¶ *Of the fat valleys.* Of the rich and fertile valleys. ¶ *Of them that are overcome with wine.* That are occupied by, or in the possession of those who are overcome with wine. The margin reads ‘broken’ with wine. The Hebrew is, those who are “smitten with wine,” וְהִלְחִימָם יָיִן;—corresponding to the Greek *οἰνοπληγῆς*—that is, they were overcome, or subdued by it. A man’s reason, conscience, moral feelings, and physical strength are all overcome or deranged by indulgence in wine; and the entire man is prostrate by it. This passage is a proof of what has been often denied, but which further examination has abundantly confirmed, that the inhabitants of wine countries are as certainly intemperate as those which make use of ardent spirits.

<p>2 Beh-ld, the LORD hath a mighty and strong one, <i>which</i>, as a tempest, of hail, <i>and</i> a destroying storm, as a flood of mighty waters overflowing, shall</p> <p style="text-align: right; margin-right: 10px;"><small>r Esak. 12. 11. 4 with.</small></p>	<p>cast down to the earth with the hand.</p> <p>3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet.</p>
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New Translation.

2. Lo, the Lord hath one mighty and strong;
Like a tempest of hail,
Like a destroying storm,
Like a flood of mighty, overflowing waters,
Shall he dash them to the ground with his hand.
3. Under feet shall they be trodden—
The proud crown of the drunkards of Ephraim.

2. *Behold the LORD hath a mighty and strong one.* The Hebrew of this passage is, 'Lo! there is to the Lord (לַמֶּלֶךְ) mighty and strong.' Lowth renders it,

"Behold the mighty one, the exceedingly strong one,"

and supposes that it means the Lord himself. It is evident, however, that something must be understood as being that which the Lord "hath," for the Hebrew properly implies that there is something strong and mighty which is under his control, and with which, as with a tempest, he will sweep away and destroy Ephraim. Jarchi supposes that רֶדֶף *wind* is understood; Kimchi that the word is יוֹם *day*; others that חֵיָל *an army* is understood. But, I think the obvious interpretation is to refer it to the Assyrian king that would be the agent by which JEHOVAH would destroy Samaria. 2 Kings xvii. 3—6. This power or king was entirely under the direction of JEHOVAH, and would be commissioned or employed by him in accomplishing his purpose on that guilty people. Comp. Notes on ch. x. 5, 6. ¶ *As a tempest of hail.* A storm of hail is a most striking representation of the desolation that is produced by the ravages of an invading army. Comp. Job xxvii. 21, Note ch. xxvii. 8. Also Hos. xiii. 15. ¶ *A flood of mighty waters.* This is also a striking description of the devastating effects of an invading army. Comp. Ps. xc. 5, Jer. xli. 7, 8. ¶ *Shall cast down to the earth.* To cast it to the earth means that it should be entirely humbled and destroyed. Note ch. xxv. 12. ¶ *With the hand.* LXX, Βία. Force, violence. This is its meaning here; as if it were taken in the hand, like a cup, and dashed indignantly to the ground.

4 And the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer ; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

o Ps 72. 19, 20.

5 swalloweth.

New Translation.

4. And the fading flower of their glorious beauty
Which is at the head of the rich valley,
Shall be as the early fig before the summer
Which when one seeth it,
He swallows it as soon as it is in his hand.
5. In that day JEHOVAH of hosts shall be a glorious crown,
And a beautiful diadem to the remnant of his people,

4. *As the hasty fruit before the summer.* The word rendered "hasty fruit" בִּבְרִית, in Arabic *Bokkore*, in Spanish *Albacore*, denotes the *early fig*. This ripens in June ; the common fig does not ripen until August. Shaw, in his travels (P. 370.) says, "no sooner does the *Boccore* (the early fig) draw near to perfection in the middle or latter end of June, than the *Kermex* or summer fig begins to be formed though it rarely ripens before August, about which time the same tree frequently throws out a third crop, or the winter fig, as we may call it. This is usually of a much longer shape and darker complexion than the kermex hanging and ripening on the tree after the leaves are shed ; and provided the winter be mild and temperate it is gathered as a delicious morsel in the spring." Comp. Hos. ix. 10. The phrase "before the summer" means before the heat of the summer, when the common fig was usually ripe. The idea here is this, the early fig would be plucked and eaten with great greediness. So the city of Samaria would be seized upon and destroyed with great greediness by its enemies. ¶ *Which when he that looketh upon it seeth, &c.* That is, as soon as he sees it he plucks it, and eats it at once. He does not preserve it ; does not lay it up for future use, but as soon as he has it in his hand he devours it. So as soon as the Assyrian should see Samaria he would come suddenly upon it, and take it, and destroy it. This is an apt emblem, says Vitringa, to denote the manner in which the Assyrians would take and destroy Samaria. It was usual for conquerors to *preserve* the cities which they took in war for future use, to make them a part of the strength or ornament of

6 And for a spirit of judgment to | strength to them that turn the battle to
him that sitteth in judgment, and for | the gate.

New Translation.

6. And for a spirit of judgment to him that sitteth in judgment,
And for strength to them that turn back the battle to the gate [of
the enemy].

their kingdom. But Samaria was to be at once destroyed. Its inhabitants were to be carried away, and it would be demolished as greedily as a hungry man plucks, and eats the first fig that ripens on the tree.

5. *In that day.* This verse commences a new subject, and affirms that while the kingdom of Israel should be destroyed, the kingdom of Judah should be preserved, and restored. Comp. ch. vii—ix. ¶ *Be for a crown of glory.* He shall rule in Judah and Jerusalem. He shall reign there as its king, and he shall guard and defend the remnant of his people there. This reign of JEHOVAH shall be to them better than palaces, towers, walls and fruitful fields, and shall be a more glorious ornament to them than the proud city of Samaria was to the kingdom of Israel. ¶ *And for a diadem of beauty.* A beautiful garland. The phrase stands opposed to the wreath of flowers, or the diadem which was represented (vs. 1, 3,) to adorn the kingdom and capital of Israel. JEHOVAH, and his government would be to them their chief glory, and ornament. ¶ *Unto the residue of his people.* To the kingdom of Judah comprising the two tribes of Judah and Benjamin. This doubtless refers to the comparatively prosperous and happy times of the reign of Hezekiah. Under his reign the nation would be safe and happy.

6. *And for a spirit of judgment.* Comp. Note ch. i. 26, ch xi. 2. The sense of this passage is, that JEHOVAH would enlighten and instruct the judges of the land, so that they should understand what was right, and be disposed to do it. ¶ *To him that sitteth in judgment.* This is to be understood *collectively*, and means those who sat upon the bench of justice; that is, the magistracy in general. ¶ *And for strength to them.* He shall give strength to them. ¶ *That turn the battle to the gate.* That is, to the very gate of their enemies; who not only repel their foes from their own city, but who drive their foes even to the gates of their own cities, and besiege them there. Thus 2 Sam. xi. 23, "And we were upon them even unto the entering of the gate;" that is, we drove them back unto their own gates.

7 But they also have erred through wine,^a and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

^a Hos. 4. 11.

^y ch. 56. 10-12.

NEW TRANSLATION.

7. But even they stagger through wine;
 They reel through strong drink:
 The priest and the prophet stagger through strong drink;
 They are absorbed with wine;
 They reel through strong drink;
 They reel in vision, they stumble in judgment.

7. *But they also have erred through wine.* In the previous verses the prophet had said that the kingdom of Judah should be saved while that of Ephraim should be destroyed.—Yet he does not deny that they also were guilty of crimes for which punishment would come upon them. To portray these crimes, and to declare the certain judgment which would come upon them, is the design of the remainder of the chapter. The word rendered “have erred,” *אָפִּי* refers usually to the fact that men stagger or reel through wine, and is applied commonly to those who are intoxicated. Prov. xx. 1. The subsequent part of this verse shows, however, that it does not refer merely to the fact that they stagger and reel as intemperate men do, but that it had an effect on their “vision” and their “judgment;” that is, it disqualified them for the discharge of their duties as priests and as prophets. In this part of the verse, however, the simple idea is, that they reel or stagger through wine, i. e. they are given to intoxication. In the subsequent part of the verse the prophet states the effect in producing indistinctness of vision and error of judgment. ¶ *And through strong drink.* See Note ch. v. 11. ¶ *They are out of the way* *אָפִּי*. They wander; stagger; reel. Comp. ch. xix. 14. ¶ *The priest and the prophet.* Probably these persons are specified to denote the higher classes of society. It is probable that the prophet also designs to indicate the enormity of the sins of the nation, from the fact that those who were specially devoted to religion, and those who were supposed to have immediate communication with God, were addicted to intemperance. ¶ *They are swallowed up of wine.* They are completely absorbed by it (see Note ch. xxv. 7); they not only themselves indulge in the use of wine, but they are themselves as it were swallowed up by it, so

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom ^b shall he teach know-

^b Jer. 6. 10.

ledge? and whom shall he make to understand doctrine: *them that are weaned from the milk, and drawn from the breasts.*

² the hearing.

New Translation.

8. For all their tables are full of vomit;
No place is free from filthiness.

9. "Whom [say they] will he teach knowledge?

"And to whom would he impart instruction?

"To those just weaned from the milk?

"And removed from the breast?

that their reason, and strength, and virtue are all gone—as an object is absorbed in a maelstrom or whirlpool. ¶ *They err in vision.* For the sense of the word "vision," see Note ch. i. 1. The prophet here states the effect of the use of wine and strong drink on their mental and moral powers. It was the office of the prophets to declare the will of God; probably also to explain the sense of the sacred Scriptures, and to address the people on their duty. Here the prophet says that the effect of their intemperance was to lead them to error in regard to the truths which were to be declared and explained to the people. They had themselves no correct and clear views of the truth; and they led the people into error. ¶ *They stumble in judgment.* There were many important subjects on which the priests sat in judgment among the Hebrews, particularly in all matters pertaining to religion. In all this they erred through the influence of intoxicating liquors. They were disqualified for the high and holy functions of their office; and the consequence was that the nation was corrupt, and was exposed to the heavy judgment of God.

8. *For all tables &c.* The tables where they eat, and at which they sit long in the use of wine. See Note ch. v. 11. There was no place in their houses which was free from the disgusting and loathsome pollution produced by the use of wine.

9. *Whom shall he teach knowledge?* This verse commences a statement respecting another form of sin that prevailed among the people of Judah. That sin was profaneness, or contempt for the manner in which God instructed them by the prophets, and a disregard for his communications to them as if they were suited to children and not to wise adults. That *scoffing* was the principal sin aimed at in

10 For precept, <i>must be</i> upon precept, precept upon precept; line upon	line, line upon line; here a little, <i>and</i> there a little:
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3 or, hath been.

New Translation.

10. "For it is precept upon precept, precept upon precept ; "

"Line upon line, line upon line ;

"A little here, and a little there."

these verses is apparent from verse 14. Vitranga supposes that these words (ver. 9, 10.) are designed to describe the manner of teaching by the priests and the prophets, as being puerile, and silly, and adapted to children. Michaelis supposes that the prophet by these words means to signify that it would be a vain and fruitless labor to attempt to instruct these persons who were given to wine, because they were unaccustomed to sound and true doctrine. Others have supposed that he means that these persons who were thus given to wine and strong drink were disqualified to instruct others, since their teachings were senseless and incoherent, and resembled the talk of children. But the true sense of the passage has undoubtedly been suggested by Lowth. According to this interpretation, the prophet speaks of them as scoffers, and as deriders of the manner in which God had spoken to them by his messengers. 'What!' say they, 'does God treat us as children? Does he deal with us as we deal with infants just weaned, perpetually repeating and inculcating the same elementary lesson, and teaching the mere rudiments of knowledge?' The expression, therefore, "Whom shall he teach knowledge?" or 'whom does he teach,' is an expression of contempt supposed to be spoken by the intemperate priests and prophets—the leaders of the people. 'Whom does God take us to be? Does he regard us as mere children? Why are we treated as children with the mere rudiments of knowledge, and with endless repetition of the same elementary instruction? ¶ *To understand doctrine.* Hebrew, as in the margin, "hearing," or report (Isa. liii. 1.). The sense is, for whom is that instruction intended? Whom does he wish to be taught by it? ¶ Them that are *weaned from the milk &c.* Does he regard and treat us as little children, as mere babes?

10. *For precept must be upon precept.* This is probably designed to ridicule the concise and sententious manner of the true prophets, and especially the fact that they dwelt much upon the same elementary

12 To whom he said, *This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.*

13 But [†] the word of the LORD was

^g Hos. 6. 5. 8. 12.

[†] Matt. 13. 14.

unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that [†] they might go, and fall backward, and be broken, and snared, and taken.

New Translation.

12. He who said unto them,

"This is the rest wherewith ye may give rest to the weary ;

"And this is the refreshment ;"

But they would not hear.

13. Therefore shall the word of **יְהוָה** be indeed unto them,

Precept upon precept, precept upon precept ;

Line upon line, line upon line ;

A little here and a little there ;—

So that they go on, and fall backward,

And be broken, and snared, and caught.

land. Since they refused to hearken to the messages which he sent to them, and which they regarded as adapted only to children, he would teach them in a manner that should be *much more* humiliating ; he would make use of the language of foreigners, which they held in utter contempt and scorn, to bring them to the true knowledge of God.

¶ *With stammering lips.* The word which is used here is derived from a verb (שָׁחַח) which means to speak unintelligibly ; especially to speak in a foreign language, or to stammer ; and then to mock, deride, laugh at, scorn. Comp, Isa. xxxiii. 19, Prov. i. 26, xvii. 5, Ps. ii. 4, lix. 9, Job xxii. 19. Here it means, in a foreign or barbarous tongue ; and the sense is, that the lessons which God wished to teach would be conveyed to them through the language of foreigners—the Chaldeans ; they should be removed to a distant land, and there in hearing a strange speech, in living long among foreigners, they should learn the lesson which they refused to do when addressed by the prophets in their own land.

12. *To whom he said.* To whom God had said ; i. e. to the Jews. He *had* taught them the way of rest through the prophets, but they had refused to learn. ¶ *This is the rest &c.* That is, this is the true way of rest or of happiness, to wit by keeping the commands of God which had been so often repeated as to become to them objects of satiety and disgust. ¶ *This is the refreshing.* This is the way in which the mind may be refreshed, and comforted.

13. *But the word of the LORD was unto them.* Or rather, but the

14 Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem:

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when

the overflowing scourge shall pass through, it shall not come^a unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

^a Eccl. 9. 8.

New Translation.

14. Wherefore hear ye the word of JEHOVAH, scoffing men,
Who rule this people in Jerusalem.

15. Since ye say,

“ We have made a covenant with death,

“ And with Sheol have we made a treaty ;

“ The overflowing calamity when it passeth through shall not reach us,

“ For we have made falsehood our refuge,

“ And under deceit have we hid ourselves ;”

word of JEHOVAH *shall be* unto them precept upon precept &c. This refers doubtless to the mode in which God said he would instruct them in a foreign land. They had complained (ver. 9, 10,) that He had taught them as children—that his instructions had been like a short lesson constantly repeated, or told over as we instruct children. God here says that it should be as they said it was—they should be carried away to a distant land, and long abide among strangers; they would have ample time there to acquire instruction, and all that they would receive would be lesson after lesson of the same kind; line upon line; one judgment following another of the same kind, until the lesson of their disobedience had been fully inculcated, and they had heard the voice of the Lord, and had been brought to true repentance. ¶ *Here a little and there a little.* So they had said (ver. 10.) the lessons of God were to them by the prophets. So God says his lessons *shall be* to them by judgment. They shall be punished on every hand; they shall meet the judgment of the Lord every where. It shall not come in one sudden and overpowering burst of indignation, but it shall meet them every where, and shall be, as it were, dealt out to them in small portions that it may not be soon exhausted. ¶ *That they might go &c.* That they may go into captivity, and stumble, and fall backward, and be broken by the judgments of God. God will so deal out the lessons of his judgment and wrath that as a people they shall be broken up, made prisoners, and be borne to a distant land.

14. *Wherefore &c.* This verse commences a direct address to the scoffing and scornful nation which is continued to the close of ver.

22. It is addressed particularly to the rulers in Jerusalem, as being the leaders in crime, and as being eminently deserving of the wrath of God. ¶ *Ye scornful men.* Ye scoffing men ; ye who despise and reproach God and his message ; who fancy yourselves to be secure, and who mock at the threatened judgments of the Almighty.

15. *We have made a covenant with death.* We are not to suppose that they had formally said this, but that their conduct was *as if* they had said it ; they lived as securely as if they had entered into a compact with death not to destroy them, and with hell not to devour them. The figure is a very bold one, and is designed to express the extraordinary and amazing stupidity of the nation in their sins. It is most strikingly descriptive of the great mass of men. They are as little anxious about death and hell as if they had made a compact with the king of terrors, and the Prince of darkness not to destroy them. They are as little moved by the appeals of the gospel ; by the alarms of God's Providence ; by the preaching of His word, and by all the demonstrations that they must die and that they are exposed to eternal death, as though they had proved that there was no hell, or had entered into a solemn covenant that they should be unmolested. A figure similar to this occurs in Job v. 23.

For thou shalt be in league with the stones of the field ;
And the beasts of the field shall be at peace with thee.

Comp. Hos. ii. 18. ¶ *And with hell.* Heb. *Sheol*—the land of shades, or of departed spirits. Note ch. v. 14. It is nearly synonymous here with death. ¶ *When the overflowing scourge, &c.* There is here, in our translation, a little confusion of metaphor, since we speak usually of an overflowing *stream*, &c., and not of an overflowing *scourge*. The word *scourge* מִצְרֵה means usually a whip, a scourge, the same as מַדְבֵּה, and then means any *punishment*, and then any calamity. See Note ch. x. 26. Comp. Job ix. 23, v. 21. Here it means severe judgments or calamities, as *overflowing* like water, or inundating a people. ¶ *We have made lies, &c.* That is, they acted *as if* they had a safe refuge in falsehood. They sought refuge and security in false doctrines, and regarded themselves as safe from all that the prophets had threatened.

16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, ^m a tried stone, a precious corner-stone, a sure foundation : he ⁿ that believeth shall not make haste.

^m Ps. 118. 22. Matt. 21. 42. Acts 4. 11.

Rom. 9. 33. Eph. 2. 20.

ⁿ Rom. 10. 11.

New Translation.

16. Therefore thus saith the Lord JEHOVAH ;
Behold, I lay in Zion for a foundation a stone,
A tried stone, a corner-stone precious,
A foundation firmly laid ;
He that trusteth shall not flee away in alarm.

16. *Therefore thus saith the Lord God.* This verse is introductory to the solemn threatening which follows. Its design seems to be this. In the following verses the prophet was about to utter an awful threatening of the judgment of God that was about to come upon the nation. It might be supposed, perhaps, that the intention was completely to sweep away the nation, and destroy them—that the threatened calamity should remove every vestige of the Jewish people and of the true religion together. To meet this supposition, God says, that this should not occur. Zion was founded on a rock. It should be like an edifice that was reared on a firm, well-tried corner stone—one that could endure all the storms that should beat around it, and be unmoved. The general sentiment of the verse is, therefore, that though a tempest of calamity was about to beat upon the people for their sins, though the temple was to be destroyed, the city laid in ashes, and many of the people slain, yet it was the purpose of God that his empire on earth should not be destroyed, but should survive, and be restored. A foundation, a corner-stone was to be laid that would be unshaken and unmoved by all the assaults of the foes of God ; and all who were truly resting on that should be safe. The perpetuity of his kingdom, and the safety of his true people, is, therefore, the essential idea in this passage. That it refers to the Messiah, and is designed to show that his kingdom will be perpetual *because* it is reared on him, we shall see by an examination of the words which occur in the verse. ¶ *In Zion.* Note ch. i. 8. Zion here is put for his empire, kingdom, or church in general on earth. To lay a corner stone in Zion means that his kingdom would be founded on a rock, and would be secure amidst all the storms that might beat upon it. ¶ *For a foun-*

dition. Heb. 'I am he who *founds*, or lays as a foundation a stone.'

¶ *A stone.* That is, I lay a firm foundation which nothing can move; I build it on a rock so that the storms and tempests of calamity cannot sweep it away. Comp. Matt. vii. 24, 25. The Targum renders this, "Lo! I appoint in Zion a king, a strong, mighty, and terrible king." That the passage before us has reference to the Messiah there can be no doubt. The writers of the New Testament so understood and applied it. Thus it is applied by Peter 1 Pet. ii. 6.), "Wherefore, also, it is contained in the Scripture, Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." See also my Note on Rom. ix. 33. Comp. Rom. x. 11, and Matt. xxi. 42, Luke xx. 17, 18, ii. 34, Eph. ii. 20. Such a reference also exactly suits the connexion. The stability of the kingdom of God on earth rests on the Messiah. God had determined to send him; and consequently amidst all the agitations and revolutions that could take place among his ancient people, this promise was sure, and it was certain that he would come, and that his church would be preserved. ¶ *A tried stone.* The word which is used here is applied commonly to *metals* which are tried in the fire to test their quality. See Jer. ix. 6, Zech. xiii. 9, Ps. lxi. 10, Job xxiii. 10. The idea is, that God would lay for a foundation not a stone whose qualities were unknown, and whose stability might be doubtful, but one whose firmness and solidity were so fully known, that the foundation and the superstructure would be secure. ¶ *A precious corner stone.* The word "precious" (LXX, and 1 Pet. ii. 6, *ἐντιμον*) refers to the fact that the most valuable and firm stone would be used to sustain the corner of the edifice. The principal weight of the superstructure rests on the corners, and hence in building, the largest, and firmest blocks are selected and placed there. ¶ *He that believeth.* He that *trusts* to that, or confides in that; he that believes that that foundation is firm, and that he is secure in trusting in that shall not make haste. The great doctrine of faith in the Messiah as a ground of security and salvation, on which so much stress is laid in the New Testament is here distinctly adverted to. The sense is, that confidence in him should keep the mind firm, and preserve him that believes in safety. ¶ *Shall not make haste.* The LXX render it, "shall not be ashamed," *ὅν μὴ καταισχύνῃ*. So Peter (1 Pet. ii. 6). So Paul Rom. ix. 33. The

17 Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

New Translation.

17. And I will place judgment to the line,
And justice to the plummet;
And the hail shall sweep away the refuge of falsehood,
And the hiding-place shall the waters overwhelm.

Hebrew word יָחִישׁ from חָשׂ means properly to make haste; and then to urge on; and then to be afraid, to flee. The idea is drawn from one who is alarmed, and flees to a place of safety. The specific idea here is that of a man on whose house the tempest beats, and who apprehends that the foundation is insecure, and who leaves his dwelling to seek a more safe position. The prophet says here, that the foundation on which Zion was reared would be so firm and secure that if a man trusted to that he would have no cause of alarm however much the storms should beat around it. The same idea essentially is presented in the version of the LXX, and by Paul and Peter, where it is rendered "shall not be ashamed," or confounded. That is, he shall have no reason to be ashamed of his confidence in the firm foundation; he shall not flee from it as a man does who puts his trust in that which fails him in the day of trial.

17. *Judgment also will I lay to the line &c.* The sense of this is, I will judge them and punish them according to the exact rule of law, as an architect frames every thing according to the rule which he uses. In other words, there shall be no mercy intermingled; no compassion. The *line* is that which is used by a carpenter for measuring; the plummet is an instrument also used by carpenters, and consists of a piece of lead attached to a string. It is used to obtain a perpendicular line. A carpenter works exactly according to the lines which are thus indicated, or his frame would not be properly adjusted. So God says that he would judge the people of Jerusalem according to the exact rule without any intermingling of mercy. ¶ *And the hail &c.* See Note on ver. 2. Hail, hailstones, and floods of waters are frequent images of the divine vengeance and wrath. Ps. cv. 32, Rev. viii. 7, xi. 19, xvi. 21, Ezek. xiii. 13, xxxviii. 22, Isa. xxx. 30, xxii. 19.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be ¹ trodden down ² by it.

¹ i.e. treading down to it.

² Mal. 4. 3.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only ² to understand the report.

² or, when he shall make you to understand doctrine.

New Translation.

18. And your covenant with death shall be broken;
And your league with Sheol shall not stand,
When the overflowing calamity shall pass through.
By it ye shall be beaten down.
19. As soon as it passes through, it shall bear you away;
For it shall pass through morning by morning,
Yea, by day and by night;
And only to hear the report of it shall produce consternation.

18. *And your covenant with death.* Note ver. 15. ¶ *Shall be disannulled.* Shall be broken; shall not secure you from destruction. The word rendered "shall be disannulled" (נָכַף from כָּפַר) properly means to cover, overlay; then to pardon, forgive; then to make atonement, to expiate. It has the idea of blotting out, forgiving, and obliterating—because a writing in wax was obliterated or covered by passing the *stylus* over it. Hence also the idea of abolishing, or rendering nought, which is the idea here. ¶ *When the overflowing scourge.* Note ver. 15. ¶ *Then ye shall be trodden down by it.* There is in this verse a great intermingling of metaphor, not less than three figures being employed to denote the calamity. There is first the *scourge*, an instrument of punishment; there is then the idea of inundating waters or floods; there is also the idea of a warrior or an invading army that treads down an enemy. All the images are designed to denote essentially the same thing, that the judgments of God would come upon the land, and that nothing in which they had trusted would constitute a refuge.

19. *From the time it goeth forth.* It shall not delay, or be hindered, or put back. As soon as the judgment is sent forth from God it shall come upon you. ¶ *It shall take you.* It shall seize upon you, and bear you away—like a furious driving storm of hail, or like a flood of waters. ¶ *For morning by morning.* Continually; without intermission. It shall be like floods and tempests that have no

20 For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as, in

mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

u Lam. 3. 23.

2 Sam. 5. 20. Josh. 10. 10, &c. 1 Chron. 14. 16.

New Translation.

20. For the bed is too short for one to extend himself at length,
And the covering too narrow for one to wrap himself in it.

21. For as in Mount Perazim will JEHOVAH arise;
As in the valley of Gibeon shall he be moved with anger,
To do his work, his strange work:
To perform his act, his strange act.

intermission; that are repeated every day, and continued every night, until every thing is swept before them. ¶ *And it shall be a vexation.* It shall be an object of *alarm*, of agitation, of distress—*וַיִּרָא* from *וַיִּרָא* to move one's self; to tremble with alarm, or dread; to be troubled. Eccl. xii. 3, Heb. ii. 7, Dan. v. 19, vi. 27. Here it means that the calamity should be so great that it would fill the mind with horror only to hear of it. For similar expressions denoting the effect of hearing a report of the judgments of God, see 1 Sam. iii. 11. 2 Kings xxi. 12, Jer. xix. 3. ¶ *The report.* Marg. doctrine. See Note on ver. 9.

20. *For the bed is shorter &c.* This is evidently a proverbial saying, and means that they shall find all their places of defence insufficient to secure them. As a man who lies down to seek repose on a cramped and narrow bed finds no rest, but his weariness is augmented, so should they who had sought false refuges, find that all should fail them. They seek repose, and security—as a man lies down to rest at night. But they find neither. His bed furnishes no rest; his scanty covering furnishes no comfort, and no security from the chills of the night. So it would be with those who sought refuge and protection in idols, in the promises of false prophets, and in the aid which might be obtained from Egypt. So it is with sinners. Their vain refuges shall not shield them. The bed on which they seek rest shall give them no repose; the covering with which they seek to clothe themselves shall not defend them from the wrath of God.

21. *For the LORD shall rise up.* To rise up is indicative of going forth to judgment, as when one rises from his seat to go and accom-

22 Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, * even determined upon the whole earth.

* Dan. 9. 27.

New Translation.

22. And now be ye no longer scoffers,
Lest your bands be made more strong ;
For a consumption, and that determined have I heard
From the Lord JEHOVAH of hosts upon the whole land.

plish any thing. ¶ *As in mount Perazim.* There is reference here doubtless to the event recorded in 2 Sam. v. 20, 21, and 1 Chron. xiv. 11, where David is said to have defeated the Philistines at Baal-Perazim. This place was near to the valley of Rephaim (2 Sam. v. 19,) and not far from Jerusalem. The word *Perazim* is from פָּרַץ *Pârätz* to tear, or break forth as waters do that have been confined ; and is indicative of sudden judgment, and of a complete overthrow. It was on that account given to the place where David obtained a signal and complete victory, 2 Sam. v. 20 ; and it is here referred to, to denote that God would come forth in a sudden manner to destroy Jerusalem and Judea. He would burst upon them like bursting waters, and sweep them away to a distant land. ¶ *As in the valley of Gibeon.* In 1 Chron. xiv. 16, it is said that after the victory of Baal-Perazim "David smote the host of the Philistines from Gibeon even to Gaza." This victory is doubtless referred to here, and not the victory of Joshua over the Gibeonites (Josh. x, 10,) as Vitringa and others suppose. ¶ *That he may do his work, his strange work.* This is called his strange work because it would be inflicted on his people. He had destroyed their enemies often ; but now he was about to engage in the strange and unusual work of coming forth against his own people, and sweeping them away to a distant land. The work of judgment and punishment may be called the strange work of God always, inasmuch as it is not that in which he delights to engage ; it is foreign to the benevolence of his heart ; it is peculiarly so when his own people are the objects of his displeasure, and when their sins are such as to demand that he should visit them with the tokens of his wrath.

22. *Now, therefore.* In view of the certain judgment which God will bring upon you. ¶ *Be not mockers.* Do not deride, or mock God. This was the prevailing sin (ver. 9—14), and on account of this sin

23 Give ye ear, and hear my voice ; | hearken, and hear my speech.

New Translation.

23. Give ear, and hear my voice ;
Attend, and hearken to my word.

in part the judgment of God was about to come upon the guilty nation. ¶ *Lest your hands be made strong.* Lest you be made captive, and your confinement should be more severe and protracted. God would punish them according to their sins ; and if they now ceased to mock and deride him it would greatly mitigate the severity of their punishment. Comp. ch. xxiv. 22. ¶ *For I have heard &c.* I the prophet have heard JEHOVAH of hosts threaten a consumption. ¶ *A consumption &c.* See this phrase explained in ch. x. 23. ¶ *Upon the whole earth.* The whole land of Judea. See Note ch. xxiv. 1.

23. *Give ye ear &c.* From this verse to the end of the chapter the prophet introduces an important and striking illustration drawn from the science of agriculture. It is connected with the preceding part of the chapter, and is designed to show the propriety of what the prophet had spoken, by an appeal to what they all observed in the cultivation of their lands. The previous discourse consists mainly of reproofs and threatenings of punishment on God's people for their profane contempt of the messengers of God. He had threatened to destroy their nation, and to remove them for a time to a distant land. This the prophet had himself said (ver. 21.) was God's "strange work" that he should thus deal with his people. To vindicate this, and to show the propriety of God's adopting every measure, and of not always pursuing the same course in regard to his people, he draws an illustration from the farmer. He is not always doing the same thing. He adopts different methods to secure a harvest. He adapts his plans to the soil and to the kind of grain ; selects the best modes in order to prepare the ground, to sow the grain, to collect the harvest, to separate the grain from the chaff. He does not *always* plough ; nor *always* sow ; nor *always* thresh. He does not deal with all lands and all grains in the same way. Some he threshes in one mode, and some in another ; adapting his measures to the nature of the soil, and of the grain. Some grain he beats out with a flail ; some he bruises ; but yet he will be careful not to break the grain, or destroy it in threshing it. However severe may appear to be his blows in threshing it, yet his object is not to crush and destroy the grain (ver.

24 Doth the plowman plow all day | to sow? doth he open and break the
| clods of his ground?

NEW TRANSLATION.

24. Is the husbandman always plowing in order that he may sow?
Opening and harrowing his land?

28,) but it is to remove it from the chaff, and to save it. In all this he acts the part of wisdom, for God has taught him what to do, ver. 26, 29. So says the prophet, God will deal with his people. He will not deal with all in the same manner; nor with them always in the same mode. He will fit his modes of discipline to their nature and character. He will *vary* his measures as a husbandman does. When mild and gentle measures will do, he will adopt them. When severe measures are necessary he will adopt them. His object is not to crush and destroy his people, any more than the object of the farmer in threshing is to crush and destroy his grain. The general design of this allegory is, therefore, to vindicate the propriety of God's engaging in what the prophet calls his "strange act," and "strange work," in visiting and punishing his people. The allegory is one of great beauty, and its pertinency and *keeping* are maintained throughout; and furnishes a most important practical lesson in regard to the mode in which it is proper for God to deal with his people.

24. *Doth the plowman, &c.* The question here asked implies that he does *not* plough all the day. The interrogative form is often the most emphatic mode of affirmation. ¶ *All day.* All the time. The sense is, does he do nothing else but plough? Is this the only way in which he cultivates his field? Is this the only thing which is necessary to be done in order to obtain a harvest? The idea which the prophet intends to convey here is this. A farmer does not suppose that he can obtain a harvest by doing nothing else but plough. There is much else to be done. So it would be just as absurd to suppose that God would deal with the people always in the same manner as it would be for the farmer to be engaged in nothing else but ploughing. ¶ *Doth he open, &c.* That is, is he always engaged in opening, and breaking the clods of his field? There is much else to be done besides this. The word "open" here refers to the *furrows* that are laid open by the plough. The earth is laid open as it were to the sunbeams, and to the showers of rain, and to the reception of seed. The

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in, the principal wheat, and the appointed barley, and the ⁷ rye, in their ⁸ place?

6 or, the wheat in the principal place, and barley in the

appointed place.

7 or, spelt.

8 border.

New Translation.

25. When he hath made the surface thereof even,
Doth he not scatter the dill, and cast abroad the cummin,
And cast in the excellent wheat,
And the selected barley,
And the rye in its proper limit?

word rendered "break" שֶׁרָדַד properly means *to harrow*, that is to break up the clods by harrowing. Job xxxix. 10, Hos. x. 11.

25. *When he hath made plain, &c.* That is, when he has *levelled*, or made smooth the surface of the ground by harrowing, or rolling it. ¶ *Doth he not scatter abroad.* He sows different kinds of grain. He does not sow one kind of grain merely, but different species according to the nature of the soil, or according to his wishes in regard to a crop. ¶ *The fitches.* קִצְיוֹ. Vulgate *Gith*; a kind of cockle—*Nigella Romana*, an herb of sweet savor. LXX, μικρὸν μελάνθιον. The word *fitch* denotes a small species of pea. The Hebrew word, however, which occurs no where else but here, probably denotes fennel, or dill, an herb whose seed the ancients mixed with their bread in order to give it a more agreeable relish. ¶ *And scatter the cummin.* כֻּמְמִין. Vulg. *Cuminum*—Cummin. LXX, κύμινον—also *cummin*. The word properly denotes the annual plant whose seeds have a bitterish warm taste with an aromatic flavor. Webster. The seeds of this plant were used as a condiment in saucers. ¶ *And cast in the principal wheat.* Marg. "The wheat in the principal place." Vulg. "per ordinem"—*in its proper order, place, proportion.* So Lowth, "in due measure." So Aben Ezra, and Kimchi, render it, 'by measure;' and they suppose it means that if too much wheat be sown on the land it will grow too thick, and that the spires will crowd and suffocate each other. Our translators have rendered the word שֶׁרָדַד *principal* as if it were derived from שָׁרַד *to rule*, and seem to have supposed that it denoted wheat that was peculiarly excellent, or distinguished for its good qualities. Gesenius supposes that it means "fat wheat," from an Arabic signification of the word. Probably the word is designed to denote *quality*, and to convey the idea that wheat

26 For ^o his God doth instruct him | to discretion, *and* doth teach him.
o or, and he bindeth it in such sort as his God doth teach him.

New Translation.

26. For his God doth rightly instruct him;
 He furnisheth him with knowledge.

is the principal, or chief grain that is sown; it is that 'which is most valued and esteemed. ¶ *And the appointed barley.* The barley is a well known grain. The word rendered "appointed" נִסְּךְ occurs no where else in the Scriptures. Castello, Taylor, Grotius, Calvin, our translators and others suppose that it is derived from a Hebrew word which does not now occur (נִסְּךְ) to designate, to mark, to seal; and that it means barley that had been put aside and *marked* as peculiarly excellent, or seed-barley. In Chaldee the word נִסְּךְ occurs in the sense of to seal, to mark, to designate. Chaldee Par. 2 Kings ix. 13, Esth. v. 1, Num. xvii. 3. The LXX who translated it ἡγεῖον; and the Vulgate, Aquila, and Theodotion understand the word as denoting a species of grain, *the millet*. The idea is probably that expressed by Grotius, and in our version—of barley that had been selected or designated as seed barley on account of its excellent quality. ¶ *And the rye.* Marg. *spelt*. The word usually denotes *spelt*—a kind of wheat now found in Flanders and Italy, called German wheat. It may however denote rye. ¶ *In their place.* Literally *in the border*. LXX "in thy borders,"—ἐν τοῖς ὁρίois σου. The idea seems to be that the spelt or rye was sowed in the borders of the field while the wheat was sown in the middle; or that the rye was sown in its *proper bounds*, or in the places which were adapted to it, and best fitted to promote its growth.

26. *For his God doth instruct him, &c.* Marg. "he bindeth it in such sort as his God doth teach him." The more correct idea is conveyed in the text. The word יִסְּרֶה properly means, he instructs, admonishes, or teaches him. This idea that the skill of agriculture is communicated by God to the farmer is not one that is discordant to reason, or to the general teachings of the Bible. Thus the architectural and mechanical skill of Bezaleel and Aholiah, by which they were enabled to make the tabernacle, is said expressly to have been imparted to them by God. Ex. xxxi. 2—6. Thus also Noah was taught how to build the ark. Gen. vi. 14—16. We are not indeed to suppose that the farmer is inspired; or that God communicates to him by special revelation where, and when, and how he shall sow his wheat, and barley, and rye, but the sense is, that God is the author of

27 For the fitches are not threshed | cummin; but the fitches are beaten
with a threshing instrument, neither | out with a staff, and the cummin with
is a cart wheel turned about upon the | a rod.

NEW TRANSLATION.

27. For the dill is not beaten out with a drag,
Nor is the wheel of the wain made to turn round on the cummin;
But the dill is beaten out with a stick,
And the cummin with a rod.

all his skill. He has endowed him with understanding, and has taught him by his Providence. It is by the study of what God teaches in the seasons, in the soil, in the results of experience and observation, that he has this skill. He teaches him also by the example, the counsel, and even by the failures of others; and all the skill that he has in agriculture is to be traced up to God.

27. *For the fitches.* Ver. 25. ¶ *Are not threshed with a threshing instrument.* The word here used מִרְדָּן denotes properly that which is pointed or sharp, and is joined with מִקְרָג in Isa. xli. 15,—meaning there the threshing dray or sledge; a plank with iron or sharp stones that was drawn by oxen over the grain. Comp. 1 Chron. xxi. 23, 2 Sam. xxiv. 22. In the passage before us, several methods of threshing are mentioned—all of which are at the present time common in the east,—as adapted to different kinds of grain. That which is mentioned under the name of the “threshing instrument,” and “a cart wheel,” refers to an instrument which is still in use in the east. Niebuhr, in his travels in Arabia, says (p. 299,) “In threshing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them two oxen dragging a large stone.” “They use oxen, as the ancients did, to beat out their corn, by trampling on the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones as in Syria; but a sort of sledge consisting of three rollers, fitted with irons which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves upon asses, or dromedaries. Two oxen are then yoked in a sledge; a driver then gets upon it, and drives them backwards and forwards [or in a circle] upon the sheaves; and fresh oxen succeed in the yoke from time to time. By this operation the chaff is very much cut down; it is then winnowed, and the grain thus separated.” “This machine, Niebuhr adds, is called Nauridj. It has three rollers which

turn on three axles; and each of them is furnished with some irons which are round and flat. Two oxen were made to draw over the grain again and again the sledge above mentioned, and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge." This operation, Niebuhr says he saw several times. The annexed cut will give an idea of this mode of



threshing, and of the instruments that were employed. ¶ *Neither is a cart wheel, &c.* This instrument of threshing, is described by Bochart

28 Bread *corn* is bruised ; because | break *it with* the wheel of his cart, nor he will not ever be threshing it, nor | bruise *it with* his horsemen.

New Translation.

28. Bread corn is crushed [with the threshing wain],
But he will not always be thus threshing it ;
Nor will he always drive over it the wheel of his wain ;
Nor bruise it with his horses,

(Hieroz. p. i. Lib. ii. c. xxxii. p. 311), as consisting of a cart or wagon fitted with wheels adapted to crush, or thresh the grain. This he says was used by the Carthaginians who came from the vicinity of Canaan. This instrument seems to have been made with serrated wheels, perhaps almost in the form of circular saws, by which the straw was cut fine at the same time that the grain was separated from the chaff. ¶ *Turned about.* Either rolled over, or made to revolve in a circle on the heap of sheaves. ¶ *But the fitches are beaten out with a staff.* With a stick, or flail. That is, pulse in general, beans, peas, dill, cummin, &c., are easily beaten out with a stick or flail. This mode of threshing is common every where. It was also practised, as with us, in regard to barley and other grain where there was a small quantity, or where there was need of special haste. See Ruth ii. 17, Judges vi. 11.

28. Bread corn. In Hebrew *bread*—לֶחֶם. But the word evidently denotes the material from which bread is made; the wheat or other grain which is used for that purpose. The word is used in the same sense in ch. xxx. 23. ¶ *Is bruised.* That is, is more severely bruised than the dill and the cummin; it is pressed and crushed by passing over it the sledge, or the wain with serrated wheels. The word כָּסַח means often to be broken in pieces; to be made small or fine; to stamp, or beat small. It is, however, applied to threshing as consisting in beating, or crushing. Isa. xli. 15, "Thou threshest the mountains, and beatest them small"—יִתְדָּק. ¶ *Because he will not ever be threshing it.* The word rendered "because" כִּי evidently here means *although*, or *but*; and the sense is, that he will not *always* continue to thresh it; this is not his only business. It is only *a part* of his method by which he obtains grain for his bread. He employs various methods, and this is one. It would be needless and injurious to be *always* engaged in rolling the stone, or the sledge over the grain. It would not only be a useless expense of time and labor, but it would be injurious as it would crush and destroy the grain itself.

- 29 This also cometh forth from the LORD of hosts, *which* is wonderful & in counsel, *and* excellent in working.
d Ps. 92. 5. Jer. 32. 19. Rom. 11. 33.

New Translation.

29. This also proceedeth from JEHOVAH of hosts ;
 He makes wonderful his counsel,
 He magnifies his wisdom.

So, the idea is, God takes various methods with his people. He does not always pursue the same course. He sometimes smites and punishes them as the farmer beats and crushes his grain. But he does not *always* do it. He is not engaged in this method alone; nor does he pursue this constantly. It would crush, and destroy them. *He, therefore, smites them just enough to secure, in the best manner, and to the fullest extent, their obedience; just as the farmer bruises his sheaves enough to separate all the grain from the chaff.* When this is done, he pursues other methods. Hence the various severe, and heavy trials with which the people of God are afflicted. ¶ *Nor bruise it with his horsemen.* Lowth renders this "with the hoofs of his cattle;" by proposing to read פִּרְסִיר instead of פִּרְשִׁיר by a change of a single letter ס *Samekh*, instead of שׁ *Shin*. So the Syriac, the Vulgate, and so Symmachus and Theodotion. But the word פִּרְשׁ may denote not only a *horseman*, but the *horse* itself on which one rides. See Bochart Hieroz. P. i. L. ii. c. vi. P. 98. Comp. Heb. i. 8. Note Isa. xxi. 7, 9, 2 Sam. i. 6. That horses were used in treading out grain there can be no doubt. They are extensively used in this country; and though in Palestine it is probable that oxen were chiefly employed (Deut. xxv. 4,) in the early times, and before the introduction of horses, yet there is no improbability in supposing that in the times subsequent to Solomon, when horses abounded, they were preferred. Their more rapid motion, and perhaps the hardness of their hoofs, makes them more valuable for this service. See Michaelis' Commentary on the Laws of Moses, vol. ii. Appendix, pp. 430—514, Ed. London, 1814. There are here, therefore, four modes of threshing mentioned, all of which are common still in the East. (1.) The threshing machine—the sledge, or clumsy machine with rollers on which were pieces of iron, or stone, and which was dragged over the grain. (2.) The cart, or wain, with serrated wheels, and which was also drawn over the grain. (3.) The flail, or the stick. And (4.) the use of cattle, and horses.

29. *This also cometh, &c.* That is, this skill, or wisdom in gathering his harvest; these various devices for threshing his grain come from the Lord no less than the skill with which he tills his land. See ver. 26. ¶ *Which is wonderful in counsel.* Who is so wise in his plans as to excite our admiration. ¶ *And excellent in working.* Or rather who magnifies or makes great חֲנִיכָל his wisdom חֲנִיכָה. This word properly means wisdom, or understanding. Job xi. 6, xii. 16, xxvi. 3, Prov. iii. 21, viii. 14, xviii. 1. The idea of the prophet is, that God who had so wisely taught the husbandman, and who had instructed him to use such various methods in his husbandry, would also be himself wise, and would pursue similar methods with his people. He would not always pursue the same unvarying course, but would vary his dispensations as they should need, and as would best secure their holiness and happiness. We see (1.) The reason of afflictions. It is for the same reason which induces the farmer to employ various methods on his farm. (2.) We are not to expect the same unvarying course in God's dealings with us. It would be as unreasonable as to expect that the farmer would be always ploughing, or always threshing. (3.) We are not to expect always the same *kind* of afflictions. The farmer uses different machines and modes to thresh his grain; and adapts them to the nature of the grain. So God uses different modes and adapts them to the nature, character and disposition of his people. One man requires one mode of discipline, and another another. At one time we need one mode of correction to call us from one kind of sin and temptation; at another another. We may lay it down as a general rule that *the divine judgments are usually in the line of our offences*; and by the nature of the judgment we may usually ascertain the nature of the sin. If a man's besetting sin is *pride*, the judgment will usually be something that is fitted to humble his pride; if it be covetousness, his property may be removed, or it may be made a curse; if it be undue attachment to children or friends, those friends may be removed. (4.) God will not crush, or destroy his people. The farmer does not crush or destroy his grain. In all the various methods which he uses, he takes care not to pursue it too far, and not to injure the grain. The straw is cut fine; but the grain is not crushed or destroyed. So with God's dealings with his people. It is not to destroy them; but it is to separate the chaff from the wheat; and he will afflict them only so much as may be necessary to accomplish this. He will not be *always*

bruising his people; but will in due time remit his strokes—just as the thresher does. (5.) We should, therefore, bear afflictions and chastisements with patience. God is good, and wise. He deals with us in mercy—and the design of all his dealings with us in prosperity and adversity; in sickness and in health; in success and disappointment is, to produce the richest and most abundant fruits of righteousness, and to prepare us to enter into his kingdom above.

CHAPTER XXIX.

ANALYSIS OF THE CHAPTER.

THIS chapter relates solely to Jerusalem—here called Ariel. See Note on ver. 1. It is not immediately connected with the preceding, or the following chapters, though it is not improbable they were delivered about the same time. At what time this was delivered is not known, though it is evident that it was before the invasion by Sennacherib, and probably before the time of Hezekiah. The prophecy in the chapter consists of two parts. I. The invasion of Judea by Sennacherib, and its sudden deliverance, ver. 1—8; and II. A reproof of the Jews for their prevalent infidelity and impiety.

I. The invasion of Judea, and the distress that would be brought upon Jerusalem, and its sudden deliverance. v. 1—8.

(a.) Ariel would be filled with grief and distress. vs. 1, 2.

(b.) JEHOVAH would encamp against it and besiege it, and it would be greatly straitened and humbled. vs. 3, 4.

(c.) Yet the besieging army would be visited with sudden calamity and destruction—represented here by thunder and tempest and flame. vs. 5, 6.

(d.) The enemy would vanish as a dream, and all his hopes would be disappointed, as the hopes of a hungry and thirsty man are disappointed who dreams of having satisfied his hunger and thirst. vs. 7, 8.

There can be no doubt, I think, that this portion of the prophecy refers to the invasion, and the sudden and dreadful overthrow of Sennacherib; and the design of this portion of the prophecy is to give the assurance that though Jerusalem would be attacked, and in imminent danger, yet it would be suddenly delivered.

II. The second part consists of reproofs of the inhabitants of Jerusalem for their infidelity and impiety.

(a.) They were full of error, and all classes of people were wandering from God—reeling under error like a drunken man. ver. 9.

(b.) A spirit of blindness and stupidity every where prevailed among the people. vs. 10—12.

(c.) Formality and external regard for the institutions of religion prevailed, but without its life and power. v. 13.

(d.) They attempted to lay deep and skilful plans to hide their wickedness from JEHOVAH. ver. 15.

(e.) They were unjust in their judgments; making a man an offender for a word, and perverting just judgment. ver. 21.

- (f.) For all this they should be punished. (1.) The wisdom of their wise men should fail. ver. 14. (2.) The scorner would be consumed. ver. 20.
- (g.) There would be an overturning, and the people would be made acquainted with the law of God, and the truly pious would be comforted. vs. 16—19. Those who had erred would be reformed, and would come to the true knowledge of God. vs. 22—24.

1 Woe ¹ to Ariel, to Ariel, ² the city | where ¹ David dwelt! add ye year to
1 or, O Ariel, i. e. the lion of God. 2 or, of the city. 3 cut off the heads. year; let them ³ kill sacrifices.

New Translation.

VISION XXIV, CHAP. XXIX. *Jerusalem.*

1. Wo to Ariel, to Ariel,
 'The city where David dwelt!
 Add year to year;
 Let the festivals go round.

1. *Wo.* Comp. Note ch. xviii. 1. ¶ *To Ariel.* There can be no doubt that Jerusalem is here intended. The declaration that it was the city where David dwelt, as well as the entire scope of the prophecy proves this. But still, it is not quite clear why the city is here called *Ariel*. The margin reads, "O Ariel, i. e. the lion of God." The word *Ariel* אֲרִיאֵל is evidently compounded of two words, and is usually supposed to be made up of אֲרִי *a lion*, and אֵל *God*; and if this interpretation is the true one, it is equivalent to a strong, mighty, fierce lion—where the word "God" is used to denote greatness in the same way as the lofty cedars of Lebanon are called cedars of God; i. e. lofty cedars. The *lion* is an emblem of strength; and a strong lion is an emblem of a mighty warrior or hero. 2 Sam. xxiii. 20. "He slew two *lion-like* (אֲרִיאֵל) men of Moab." 1 Chron. xi. 22. This use of the word to denote a hero is common in Arabic. See Bochart Hieroz. P. i. Lib. iii. c. i. If this be the sense in which it is used here, then it is applied to Jerusalem under the image of a hero, and particularly as the place which was distinguished under David as the capital of a kingdom that was so celebrated for its triumphs in war. The word "*Ariel*" is however used in another sense in the Scriptures, to denote the *altar*—meaning the altar of God. Ezek. xliii. 15, 16. In the Heb. the word is *Ariel*. This name is given to the altar, Bochart supposes (Hieroz. P. i. Lib. iii. c. i.), because the altar of burnt-offering *devours* as it were the sacrifices as a lion devours its prey. Gesenius, however, has suggested

another reason why the word is given to the altar, since he says that the word **אָרֶר** is the same as one used in Arabic to denote *a fire-hearth*, and that the altar was so called because it was the place of perpetual burnt-offering. The name *Ariel*, is, doubtless, given in Ezekiel to an altar; and it may be given here to Jerusalem because it was the place of the altar, or of the public worship of God. The Chaldees renders it, "Wo to the altar, the altar which was constructed in the city where David dwelt." It seems to me that this view better suits the connection, and particularly ver. 2, (see Note) than to suppose that the name is given because Jerusalem was like a lion. If this be the true interpretation, then it is so called because Jerusalem was the place of the burnt-offering, and of the public worship of God; the place where the fire, as on an hearth, continually burned on the altar.

¶ *The city where David dwelt.* David took the hill of Zion from the Jebusites, and made it his dwelling place, and the capital of his kingdom. 2 Sam. v. 6—9. Lowth renders this, "the city which David besieged." So the LXX (*ἐπολέμησε*), and so the Vulgate (*expugnavit*). The word **חָנָה** properly means to encamp, to pitch one's tent (Gen. xxvi. 17,) to station one's self. It is also used in the sense of encamping *against* any one, that is, to make war upon or to attack (see ver. 3, and Ps. xxvii. 3, 2 Sam. xii. 28); and Jerome and others have supposed that it has this meaning here in accordance with the interpretation of the LXX and the Vulgate. But the more correct idea is probably that in our translation, that David pitched his tent there; that is, that he made it his dwelling place.

¶ *Add ye year to year.* That is, 'go on year after year, suffer one year to glide on after another in the course which you are pursuing.' This seems to be used ironically, and to denote that they were going on one year after another in the observance of the feasts; walking the round of external ceremonies as if all were safe, and as if the fact that David had dwelt there, and that that was the place of the great altar of worship, constituted perfect security. One of the sins charged on them in this chapter was *formality* and *heartlessness* in their devotions (ver. 13), and this seems to be referred to here.

¶ *Let them kill sacrifices.* Marg. "cut off the heads." The word here used, and rendered "kill," **חָסַד** may mean to smite; to hew; to cut down (Isa. x. 34, Job xix. 26). But it has also another signification which better accords with this place. It denotes to make a circle, to revolve; to go round a place (Josh. vi. 3, 11); to surround (1 Kings vii. 24, Ps. xxii. 17, Vol. II.*

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

New Translation.

2. Yet I will bring distress upon Ariel,
And there shall be mourning and sorrow;
And it shall be unto me as the hearth of the great altar.

2 Kings vi. 14, Ps. xvii. 9, lxxxviii. 18). The word rendered sacrifices *זָבִיחַ* may mean a sacrifice (Ps. cxviii. 27, Ex. xxiii. 18, Mal. ii. 3), but it more commonly and properly denotes feasts or festivals. Ex. x. 9, xii. 14, Lev. xxiii. 39, Deut. xvi. 10, 16, 1 Kings viii. 2, 65, 2 Chron. vii. 9, 9, Neh. viii. 14, Hos. ii. 11, 13. Here the sense is, '*let the festivals go round*;' that is, let them revolve as it were in a perpetual, unmeaning circle—as if all were acceptable to God, and you were safe, until the judgments due to such heartless service shall come upon you. The whole address is evidently ironical and sarcastic, and designed to denote that all their service was an unvarying repetition of heartless forms.

2. *Yet I will distress Ariel.* The reference is doubtless to the siege which God says (ver. 3.) he would bring upon the guilty and formal city. ¶ *And there shall be heaviness and sorrow.* This was true of the city in the siege of Sennacherib, to which this probably refers. Though the city was delivered in a sudden and remarkable manner (see Note on ver. 7, 8), yet it was also true that it was reduced to great distress by the siege. See ch. xxxvi. xxxvii. ¶ *And it shall be unto me as Ariel.* This phrase shows that in ver. 1, Jerusalem is called "Ariel," probably because it contained the great altar, and was the place of sacrifice, and of public worship. The word *Ariel* here is to be understood in the sense of *the hearth of the great altar*; and the meaning is, 'I will indeed make Jerusalem like the great altar; I will make it the burning place of wrath where my enemies shall be consumed as if they were on the altar of burnt sacrifice.' Thus in ch. xxx. 9, it is said of *JEHOVAH* that his "fire is in Zion, and his furnace in Jerusalem." This is a strong expression denoting the calamity that should come upon them; and though the main reference in this whole passage is to the distress that would come upon them in the invasion of Sennacherib, yet there is no impropriety in supposing that there was presented to the mind of the prophet in vision the image of the total ruin that would come yet upon the city by the Chaldeans—

3 And I will camp against thee | against thee with a mount, and I will
round about, and will lay siege ^h | raise forts against thee.

^h 2 Kings 25. 1, &c.

NEW TRANSLATION.

3. And I will encamp against thee round about ;
And I will lay siege against thee with a mound ;
And I will raise ramparts against thee.

when the temple, and the palaces, and the dwellings of the magnificent city of David should be in flames and like a vast blazing altar consuming that which was laid upon it.

3. *And I will camp against thee.* That is, I will cause an army to pitch their tents there for the purpose of a siege. God regards the armies which he would employ as under his control, and speaks of them as if he would do it himself. See Note ch. x. 5. ¶ *Round about* כְּדֹרֶר. As in a circle—that is, he would encompass or encircle the city. The word here used דָּרַר in ch. xxii. 18, means a *ball*; but here it evidently means a circle; and the sense is, that the army of the besiegers would encompass the city. A similar form of expression occurs in regard to Jerusalem in Luke xix. 43, “For the days shall come upon thee, that thine enemies shall cast a trench (χάραξά—a rampart, a mound,) upon thee, (σοι against thee), and compass thee round (περικυκλώσουσί σε *encircle thee*). So also Luke xxi. 20. The LXX render this “I will encompass thee as David did;” evidently reading it as if it were כְּדֹרֶר; and Lowth observes that two MSS thus read it, and he himself adopts it. But the authority for correcting the Hebrew text in this way is not sufficient, nor is it necessary. The idea in the Hebrew text is a clear one, and evidently means that the armies of Sennacherib should encompass the city. ¶ *With a mount.* A rampart; a fortification. Or rather perhaps, the word מִצֵּב means a post, a military station, from יָצַב to place, to station. The word in this form occurs no where else in the Scriptures, but the word מִצֵּב occurs in 1 Sam. xiii. 23, xiv. 1, 4, 2 Sam. xxiii. 14, in the sense of a military post, or garrison. ¶ *I will raise forts.* Walls, ramparts, citadels. It should be subjected to the regular process of a siege. The LXX read πύργους *towers*; and so also two MSS. by a change in a single letter ד instead of ר. But there is no necessity for altering the Hebrew text. Lowth prefers the reading of the LXX.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall ⁵ whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall* be as chaff^r that passeth away: yea, it shall be at an instant^s suddenly.

^r Lam. 1. 9.
^r Job 21. 18.

^s peep, or, chirp.
^s 1 Thes. 5. 2.

NEW TRANSLATION.

4. And thou shalt be humbled, and shalt speak out of the ground ;
And thy speech shall be low out of the dust ;
And thy voice shall be like a necromancer out of the ground,
And thy words shall be shrill out of the dust.
5. But the multitude of thy foreigners shall be like fine dust,
The multitude of the oppressors like flying chaff ;
Yea, it shall be instantaneous, sudden.

4. *And shalt speak out of the ground, &c.* See Note on ch. viii. 19. The sense here is, that Jerusalem that had been accustomed to pride itself on its strength ; that had boasted of its being the place of the worship of God, and of piety ; should be greatly humbled and subdued. Its loud and lofty tone should be changed. It would use the suppressed language of fear and alarm as if it spoke from the dust, or in a shrill small voice like the pretended conversers with the dead. ¶ *And thy speech shall whisper, &c.* Marg. *peep* or *chirp*. See Note ch. viii. 19.

5. *Moreover.* And. These verses (5, 7, 8,) contain a beautiful description of the destruction of the army of Sennacherib. Though they had laid the plan of a regular siege ; though the city, in itself, would not be able to hold out against them, and all was consternation and alarm, and conscious imbecility within ; yet in an instant the siege would be raised, and the advancing hosts of the Assyrians would all be gone. ¶ *The multitude of thy strangers.* The multitude of the strangers that shall besiege thee ; called "*thy* strangers," because they besieged, or oppressed thee. The word "*strangers*" here as elsewhere means *foreigners*. See Note ch. i. 7, comp. ch. ii. 6, v. 17, xiv. 1, xxv. 2, 5, xxix. 5, lx. 10. ¶ *Shall be like small dust.* Light, fine dust that is easily dissipated by the wind. ¶ *Of the terrible ones.* Of the invading, besieging army that is so much the object of dread. ¶ *As chaff that passeth away.* See Note ch. xvii. 13. This image of chaff driven before the wind to denote the sudden and

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

f ch. 30. 30.

7 And the multitude of all the nations that fight against Ariel, even all * that fight against her and her munition, and that distress her, shall be as a dream * of a night vision.

v ch. 41. 11, 12.

s ch. 37. 36.

New Translation.

6. From JEHOVAH of hosts shalt thou [the Assyrian] be visited
With thunder, and with earthquake, and with great noise ;
With storm and tempest, and with a flame of devouring fire.
7. And as in a dream, in a vision of the night,
So shall it be with the multitude of all the nations
That fight against Ariel ;
And all that oppose her and her ramparts,
And all that distress her.

entire discomfiture of enemies is common in the Scriptures. See Job xxi. 18, Ps. i. 4, xxxv. 5, Hos. xiii. 13. ¶ *Yea, it shall be at an instant suddenly.* The forces of Sennacherib were destroyed in a single night by the angel of the Lord (Isa. xxxvii. 36. Notes ch. x. 12, 28—34), and the siege of Jerusalem was of course immediately raised.

6. *Thou shalt be visited.* This seems to be an address to the mighty army of the Assyrian. Such transitions are not uncommon in the writings of Isaiah. He had been describing the sudden deliverance which the city of Jerusalem would experience ; his eye seems to have been directed in vision to the hosts of Sennacherib, and to their sudden dispersion and destruction (ver. 5), and by a sudden, but not unnatural transition, he turns and addresses the army itself, with the assurance that it should be visited and punished. Comp. ch. xxx. 30. ¶ *With thunder, &c.* The army of the Assyrian was cut off by an angel sent forth from God, ch. xxxvii. 36. It is *possible* that all the things here referred to may have been employed in the destruction of the Assyrian host, though they are not particularly specified in the history. But it is not absolutely necessary to understand this verse in this manner. The image of thunder, and earthquake, and lightning, is an impressive representation of sudden and awful judgment in any manner. The sense is, that they should be suddenly destroyed by the direct visitation of God. See ch. ix. 5, xxvi. 11. ¶ *And the flame of devouring fire.* Lightning, that seems to *devour*, or that suddenly consumes.

8 It shall even be as when an hungry man dreameth, and, behold, he eateth ; but he awaketh, and his soul is empty : or when a thirsty man dreameth, and, behold, he drinketh ; but he awaketh, and, behold, he is faint, and his soul hath appetite : so shall the multitude of all the nations be that fight against mount Zion.

NEW TRANSLATION.

8. And it shall be as when an hungry man dreameth and lo ! he eats,
But awakes and his soul is still unsatisfied ;
And as a thirsty man dreameth, and lo ! he drinks,
And awakes, and lo ! he is still faint,
And his soul is still craving ;—
So shall it be with the multitude of all the nations
Which war against Mount Zion.

7. *And the multitude of all the nations.* The Assyrians, and all their allied hosts. ¶ *And her munition.* Her fortresses, castles, places of strength. Ezek. xix. 9, Eccl. ix. 14, 2 Sam. v. 7. ¶ *Shall be as a dream of a night vision.* In a dream we seem to see the objects of which we think as really as when awake, and hence they are called *visions*, and *visions of the night*. Gen. xlv. 2, Job iv. 13, vii. 14, Dan. ii. 28, iv. 5, vii. 1, 7, 13, 15. The specific idea which the prophet here presents is not that of the *suddenness* with which objects seen in a dream appear, and then vanish, but it is that which is presented in ver. 8, of one who is hungry, or thirsty, and dreams of eating and drinking, but who awakes and is hungry, and thirsty still. So it was with the Assyrian. He had set his heart on the wealth of Jerusalem. He had earnestly desired to possess that city—as a hungry man desires to satisfy the cravings of his appetite. But it would be like the vision of the night. He would be disappointed ; and on that fatal morning on which he should awake from his fond dream (ch. xxxvii. 36,) he would find all his hopes dissipated, and the long-cherished desire of his soul unsatisfied still.

8. *It shall even be, &c.* This is a most striking figure, representing the earnest desire which the Assyrian had to possess the city of Jerusalem, and his utter disappointment. The comparison is elegant and beautiful in the highest degree. It is wrought up to great perfection ; and is perfectly suited to illustrate the object in view. The same image substantially is found in the classic writers, and this, says Lowth, may for beauty and ingenuity, fairly come in competition with one of the most elegant of Virgil (greatly improved from Homer,

Iliad xxii. 119), where he has applied to a different purpose, but not so happily, the same image of the ineffectual workings of the imagination in a dream.

Ac veluti in somnis oculos ubi languida pressit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires; nec vox, nec verba sequuntur.

Æniad xii. 908.

And as when slumber seals the closing sight,
The sick wild fancy labors in the night;
Some dreadful visionary foe we shun,
With airy strides, but strive in vain to run;
In vain our baffled limbs their powers essay;
We faint, we struggle, sink and fall away;
Drained of our strength we neither fight nor fly,
And on the tongue the struggling accents die. PITT.

See also Lucretius (iv. 10—91,) who also expresses the same image as Isaiah. As the simile of the prophet is drawn from nature, an extract which describes the actual occurrence of such a circumstance will be agreeable. "The scarcity of water," says Park, "was greater here at Bubaker than at Benown. Day and night the wells were crowded with cattle lowing, and fighting with each other to come at the trough. Excessive thirst made many of them furious: others being too weak to contend for the water, endeavored to quench their thirst by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them. This great scarcity of water was felt by all the people of the camp; and by none more than myself. I begged water from the negro slaves that attended the camp, but with very indifferent success; for though I let no opportunity slip, and was very urgent in my solicitations both to the Moors and to the negroes, I was but ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amid the wilds of Africa." *Travels in Africa.*

9 Stay yourselves, and wonder ; 7 but not with wine ; they stagger, but cry ye out, and cry : they are drunken, not with strong drink.

7 or, take your pleasure and riot.

c ch. 51. 21.

New Translation.

9. Stand astonished, and wonder !
Stare, and be blinded with amazement !
They are drunken—but not with wine ;
They stagger—but not with strong drink.

9. *Stay yourselves.* Thus far the prophet had given a description of the siege of Jerusalem by Sennacherib, and of his sudden overthrow. He now turns to the Jews, and reproves their stupidity, formality, and hypocrisy ; and the remainder of the chapter is occupied with a statement of the prevalence of these sins, and of the judgments that must follow, and of the fact that there should yet be an extensive reformation and turning to the Lord. The word rendered “stay yourselves,” *וַתִּמָּקְדְּוּ* means properly to linger, tarry, delay. Gen. xix. 16, xliii. 10, 2 Sam. xv. 28. Here it seems to denote that state of mind in which, as we express it, any one is *fixed in astonishment* ; in which one stops, and stares at some strange and unexpected occurrence. The object of amazement which the prophet proceeds to present, and which he supposes would excite astonishment, was the stupidity, dulness, and hypocrisy of a people who had been so signally favored. Comp. Heb. i. 5. ¶ *Cry ye out, and cry.* There is in the original here a paranomasia which cannot be conveyed in a translation. The word which is used here *וַתִּפְתְּחוּ* is one form of the verb *פָּתַח* which means, usually, to make smooth, rub, spread over, hence to be spread over in the Hithpael form which is here used ; and hence perhaps *to be closed*, and is applied to the eyes (Isa. vi. 10, Note), to denote blindness, *as if* they were overspread with something by reason of which they could not see. Here it probably means, ‘be ye dazzled and blinded,’ that is, be ye astonished as in the former part of the verse. The idea seems to be that of some object of sudden astonishment that stupifies the mind ; that dims the sight, and takes away all the powers of vision. The word is used in the same sense in ch. xxxii. 3. Comp. ch. xxxv. 5, xlii. 19. Probably the idea here would be well expressed by our word *stare*, ‘stare and look with a stupid surprise ;’ denoting the attitude and condition of a man who is amazed and overwhelmed at some remarkable, and unlooked for

10 For ^d the LORD hath poured out | hath closed your eyes: the prophets
upon you the spirit of deep sleep, and | and your ^e rulers, the seers ^f hath he
^d Rom. 11. 8. ^e Acts. ^f 1 Sam. 2. 9. | covered.

New Translation.

10. For JEHOVAH hath poured out upon you the spirit of profound sleep ;
And he hath closed up your eyes :
The prophets, and the rulers—
The seers hath he blinded.

spectacle. ¶ *They are drunken but not with wine.* The people of Jerusalem. They reel and stagger, but the cause is not that they are drunken with wine. It is a moral and spiritual intoxication and reeling. They err in their doctrines, and practice ; and as a drunken man that sees nothing clearly or correctly, and as he cannot walk steadily, so it is with them. They have perverted all doctrines ; they err in their views of God and his truth, and they are irregular and corrupt in their conduct.

10., *For the LORD hath poured out upon you.* The word rendered "hath poured out," *ῥῶ*, is usually referred to the act of pouring out a libation, or drink offering in worship. Ex. xxx. 9, Hos. ix. 4, Isa. xxx. 1. Here it means that JEHOVAH had sent it upon them ; that he had, as it were, *drenched them* (LXX *ἠσώρισεν*) with a spirit of stupefaction. This is traced to God in accordance with the usual custom in the Bible by which his providential agency is recognized in all events. See Notes ch. vi. 9, 10. Comp. Rom. xi. 8, where this passage is quoted from the LXX, and is applied to the Jews in the time of the apostle Paul. See my Note on that place. ¶ *The spirit of deep sleep.* The word rendered "deep sleep" is the same as is used in Gen. ii. 21, to denote the sleep that God brought on Adam ; and in Gen. xv. 12, to denote the deep sleep that fell on Abraham, and when an horror of great darkness fell upon him ; and in 1 Sam. xxvi. 12, to denote the deep sleep that came upon Saul when David approached and took away the spear and the cruise of water from his bolster. The word properly denotes sound repose. Here it means spiritual sluggishness, inactivity, stupidity, that prevailed every where among the people in regard to the things of religion. ¶ *The seers.* Those that see visions, another name for the prophets. ¶ *Hath he covered.* That is, he has covered their eyes ; or they are all blind.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

9 or, letter. g Dan. 12. 4. 9. Rev. 5. 1-8.
 i Ezek. 23. 31. Matt. 15. 6-9. i Col. 2. 22.

New Translation.

11. So that the vision of all is as the words of a book sealed up,
 Which is given to one who is skilled in reading,
 Saying "Read this I pray thee;"
 And he shall say, "I cannot read it for it is sealed up:"
12. And the book is given to one who cannot read,
 Saying "Read this, I pray thee;"
 And he shall say, "I cannot read."
13. Wherefore JEHOVAH saith,
 Forasmuch as this people draw near to me with their mouth,
 And with their lips do honor me,
 While their heart is far from me,
 And their worship of me is taught by the commandment of men,

11. *And the vision of all.* The vision of all the prophets; that is, all the revelations which God has made to you. See Note ch. i. 1. The prophet refers not only to his own communications, but to those of his contemporaries, and of all who had gone before him. The sense is, that although they had the communications which God had made to them, yet they did not understand them. They were as ignorant of their true nature as a man who can read is of the contents of a book that is sealed up, or as a man who cannot read is of the contents of a book that is handed to him. ¶ *As the words of a book.* Marg. Letter. The word כִּתְּבִי may mean either. It properly means any thing which is *written*, any writing (Dan. i. 4, Jer. xxxii. 11, Deut. xxiv. 1, 3); but is commonly applied to a book. Ex. xvii. 14, Josh. i. 8, viii. 34, Ps. xl. 8. ¶ *That is sealed.* See Note on ch. viii. 16.

12. *And the book is delivered, &c.* That is, they are just as ignorant of the true nature and meaning of the revelations of God as a man is of the contents of a book who is utterly unable to read.

14 Therefore, behold, I will ² proceed to do a marvellous ^m work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

² add. = Hab. 1. 5. o Jer. 49. 7. Ob. 3. 1 Co. 1. 18.

New Translation.

14. Therefore, I will proceed to do a marvellous work among this people,

A marvelous work and a wonder ;—

The wisdom of their wise men shall perish,

And the understanding of the prudent shall disappear.

13. *Wherefore the LORD said.* This verse, with the following, is designed to denounce the divine judgment on their formality of worship. They kept up the forms of religion, but they withheld the affections of their hearts from God ; and he, therefore, says that he will proceed to inflict on them exemplary and deserved punishment. ¶ *This people draw near me.* That is in the temple, and in the forms of external devotion. ¶ *With their mouth.* In prayer. ¶ *And with their lips do honor me.* They professedly celebrate my praise ; and acknowledge me in the forms of devotion. ¶ *But have removed their heart, &c.* Have withheld the affections of their hearts. ¶ *And their fear toward me.* The worship of God is often represented as fear (Job xxviii. 28, Ps. xix. 9, xxxiv. 11, Prov. i. 7), and the fear toward him here denotes their worship of him. Their views, instead of having been derived from the Scriptures, were drawn from the views and feelings of men. Our Saviour referred to this passage, and applied it to the hypocrites of his own time. Matt. xv. 8, 9. The latter part of it is, however, not quoted literally from the Hebrew nor from the LXX but retaining the sense, "But in vain do they worship me, teaching for doctrines the commandments of men." He quoted it as strikingly descriptive of the people when he lived, not as saying that Isaiah referred directly to the times of the Messiah, but that the account which he had given of that people in his own time was equally applicable to the people in his time.

14. *I will proceed to do.* Heb. 'I will add to do,' &c. that is, I will do it. ¶ *For the wisdom of their wise men shall perish.* I will bring calamity upon them which shall baffle all the skill and wisdom of their wise men. ¶ *Shall be hid.* That is, shall not appear ; shall vanish. It shall not be sufficient to prevent the calamities that shall come upon the nation.

15. Woe unto them that seek deep to hide, their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things

upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

g Ps. 138. 7, &c. ch. 30. 1.

h Ps. 94. 7.

i ch. 45. 2. Rom. 2. 20.

New Translation.

15. Wo unto them that seek to hide deep their purposes from JEHOVAH,
Whose deeds are in the dark,
And they say, "Who sees us? Who knows us?"
16. Your perverseness is as if the potter should be esteemed as the clay!
For shall the work say to its maker, He hath not made me?
And shall the thing formed say of its former, He hath no understanding?

15. *Wo unto them that seek deep, &c.* That is, who attempt to conceal their *real* intentions under a plausible exterior, and correct outward deportment. This is most strikingly descriptive of the character of a hypocrite who seeks effectually to conceal his plans and his purposes from the eyes of men, and of God. His external conduct is fair; his observance of the duties of religion exemplary; his attendance on the means of grace and the worship of God regular; his professions loud and constant, but the whole design is to *conceal* his real sentiments, and to accomplish some sinister and wicked purpose by it. ¶ *From the LORD.* This proves that the design of the hypocrite is not always to attempt to deceive his fellow men; but that he also aims to deceive God.

16. *Surely your turning of things upside down.* Your *perversion* of all things—of doctrines, of truth, &c. They had no just views of truth. They had false and hollow views of worship. They deemed mere formality to be all that was required. They attempted to conceal their plans even from JEHOVAH; and every thing in the opinions, and practice of the nation had become perverted, and erroneous. There has been much diversity in rendering this phrase. Luther renders it, "O how perverse ye are!" Lowth renders it,

"Perverse as ye are! shall the potter be esteemed as the clay?"

Rosenmüller also accords with this interpretation, and renders it, "O your perversity," &c. The sense of the passage seems to be this.

17 *Is it not yet a very little while,* fruitful field, and the fruitful field
and Lebanon shall be turned ' into a | shall be esteemed as a forest ?

ch. 32. 15. Matt. 19. 20.

New Translation.

17. Shall it not be in a very little time

And Lebanon shall be turned into a fruitful field,

And the fruitful field be esteemed as a forest ?

'You are perverse in your views and conduct. Your *changing of things* is just as absurd as it would be for the thing formed to say to him that formed it why hast thou made me thus ? It is as absurd for you to find fault with the government of God as it would be for the clay to complain of a want of skill in the potter. You complain of God's laws, and worship him according to the commandments of men. You complain of God's requirements, and offer to him the service of the mouth and the lip, and withhold the heart. You suppose that God does not see you, and do your deeds in darkness. All this supposes that God is destitute of wisdom, and cannot see what is done. And it is just as absurd as it would be in the clay to complain that the potter who fashions it has no skill, and no understanding.' ¶ *Shall be esteemed, &c.* Is to be regarded just as if the potter's clay should say to the potter he has no skill. The *literal* translation of this passage, I conceive would be, 'Your perverseness is as if the potter should be esteemed as the clay ;' that is, as if he had no more understanding and skill than the clay ; or as if he was no more qualified to form any thing than the clay itself. ¶ *For shall the work, &c.* This passage has been quoted by the apostle Paul (Rom. ix. 20, 21,) in order to show the right which God has to do with his creatures as shall seem good in his sight, and the impropriety of complaining of his distinguishing mercy in choosing to life those whom he pleases. The sense of the passage is, that it would be absurd for that which is made to complain of the maker as having no intelligence, and no right to make it as he does. It would be absurd in the piece of pottery to complain of the potter as if he had no skill ; and equally absurd in man to complain of God, or to regard him as destitute of wisdom.

17. *Is it not yet a very little while.* The idea here is, 'you Jews have greatly perverted things in Jerusalem. The time is at hand when there shall be *other* overturnings—when the wicked shall be cut off, and when there shall be poured out upon the nation such judgments

that the deaf shall hear, and the blind shall see, and when those who have erred in spirit shall come to understanding,' vs. 18—24. ¶ *And Lebanon shall be turned into a fruitful field.* This is evidently a proverbial expression denoting any great revolution of things. It is probable that in the times of Isaiah the whole chain of Lebanon was uncultivated, as the word is evidently here used in opposition to a fruitful field, and Lebanon is regarded as unproductive. See Note on ch. ii. 13. The word which is rendered "fruitful field," פְּרִיָה *Carmel*, properly denotes a *fruitful field*, or a finely cultivated country. See Isa. x. 18. It is also applied to a celebrated mountain or promontory on the Mediterranean Sea, on the southern boundary of the tribe of Asher. It runs northwest of the plain of Esdraelon, and ends in a promontory or cape, and forms the bay of Acco. The mountain or promontory is about 1500 feet high; and abounds in caves or grottoes, and was celebrated as being the residence of the prophets Elijah and Elisha. See 1 Kings xviii. 19, 42, 2 Kings ii. 25, iv. 25, xix. 23. Comp. Note Isa. xxxv. 2. More than a thousand caves are said to exist on the west side of the mountain, which it is said were formerly inhabited by monks. But the word here is to be taken doubtless as it is in our translation, as denoting a fertile, well-cultivated field. Lebanon, that is now barren and uncultivated, shall soon become a fertile, well-cultivated, and productive field. That is, there shall be changes among the Jews that shall be as great *as if* Lebanon should become an extensively cultivated region, abounding in fruits, and vines, and harvests. The idea is this, 'The nation is now perverse and sinful; formal, and hypocritical. They produce few fruits of righteousness. But the time of reformation and change shall come. The wicked shall be reformed; the number of the pious shall be increased; and the pure worship of God shall succeed a time of general formality and hypocrisy.' The prophet does not say *when* this should be. He simply affirms that it should be before a *great while*—and it may, perhaps, be referred to the times succeeding the captivity. Comp. ch. xxxii. 15, xxxv. i. 6. ¶ *And the fruitful field be esteemed as a forest.* That is, there shall be great changes in the nation, or *as if* a well cultivated field should be allowed to lie waste, and grow up into a forest. Perhaps it means that that which was then apparently flourishing should be overthrown, and the land should lie waste. Those who were apparently in prosperity, should be humbled and punished. The effect of this revolution is stated in the following verses.

18 And *in* that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek ^h also shall ⁱ increase *their* joy in the Lord, and the poor ^j

g ch. 35. 5. Luke 7. 22. h ch. 61. 1. i add. i Ja. 2. 5.

among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, ^m and the scorner is consumed, and all that watch ⁿ for iniquity are cut off:

m ch. 51. 13. Rev. 12. 10.

n Ps. 64. 6. — Jer. 17. 17.

New Translation.

18. And in that day shall the deaf hear the words of the book,

And the eyes of the blind shall see—

The darkness and obscurity being removed.

19. The afflicted also shall increase their joy in *JEHOVAH*,

And the poor shall exult in the Holy One of Israel.

20. For the oppressor has disappeared, and the scoffer is no more,

And they that were watchful for iniquity are cut off;—

18. *Shall the deaf hear the words of the book.* They who now have the law and do not understand it; the people who seem to be deaf to all that God says, shall hear and understand it. ¶ *Shall see out of obscurity, &c.* That is, the darkness being removed, they shall see clearly the truth of God and discern and love its beauty. Their eyes are now blinded, but then they shall see clearly.

19. *The meek.* The word *meek* usually refers to those who are patient and mild in the reception of injuries, but the Hebrew word used here עָנִי means properly the oppressed, the afflicted, the unhappy, Ps. ix. 13, x. 12, 17, Isa. xi. 4, Prov. iii. 34. It involves usually the idea of humility or *virtuous suffering*. Comp. Ps. xxv. 9, xxxvii. 11, lxix. 33. Here it may denote the pious of the land who were oppressed, and subjected to trials. ¶ *Shall increase.* Marg. as in the Heb. *add.* It means, that they should greatly rejoice in the Lord. They should see the evidence of the fulfillment of his predictions; they should see the oppressors punished (ver. 20, 21,); and they should see *JEHOVAH* coming forth to be their protector, and defender, (ver. 22—24). ¶ *And the poor among men.* The poor men; or the needy. Doubtless the idea is that of the pious poor; those who feared God, and who had been subjected to the trials of oppression and poverty.

20. *For the terrible one.* The violent one עָרֵץ, the oppressor; he who had exercised cruelty over them. This, I suppose, refers to the haughty among the Jews themselves; they who held offices of

21 That make a man an offender | that reproveth in the gate, and turn
for a word, and ° lay a snare for him | aside the just for a thing of nought.

° Amos 5, 10, 12.

New Translation.

21. They who condemned the poor man in his cause,
And laid snares for him that pleaded in the gate,
And that turned aside the just with a decision that is null and void.

power, and who abused them to oppress the poor and needy. ¶ *And the scorner.* See ch. xviii. 14, 22. ¶ *Is consumed.* Shall be entirely destroyed. ¶ *And all that watch for iniquity.* That is, who anxiously seek for opportunities to commit iniquity.

21. *That make a man an offender.* Literally 'who cause a man to sin,' מַחֲסִי־אִי, that is, who hold a man to be guilty, or a criminal. Lowth renders this, singularly enough,

"Who bewildered the poor man in speaking."

Grotius supposes it means, "Who on account of the word of God, that is the true prophecy, treat men as guilty of crime." Calvin supposes it means, who bear with impatience the reproofs and denunciation of the prophets, and who closely observe them, and endeavor to pervert, and distort their meaning. Hence, he supposes, they proposed artful and captious questions by which they might ensnare them. Others suppose it refers to the fact that they led men into sin by their new doctrines, and false views. The connection, however, seems to require that it should be understood of judicial proceedings, or of those who administer justice; and the sense is probably correctly expressed by Noyes,

"Who condemned the poor man in his cause."

This interpretation is also that which is proposed by Rosenmüller and Gesenius. According to the interpretation above suggested, the word rendered "who make an offender," means the same as who holds one guilty, that is, condemns. ¶ *A man.* אָדָם. It is well known that this word stands in contradistinction to אִישׁ and denotes usually a poor man, a man in humble life in opposition to one who is rich, or of more elevated rank. This is probably the sense here, and the meaning is, that they condemned the poor man, that is that they

22 Therefore thus saith the LORD, the house of Jacob, Jacob shall not
 who redeemed Abraham, concerning now be ashamed, neither shall his
 face now wax pale.

p Josh. 24. 3.

q ch. 54. 4.

New Translation.

22. Therefore thus saith JEHOVAH concerning the house of Jacob,
 He who redeemed Abraham ;
 Jacob shall no more be ashamed,
 No more shall his face grow pale.

were partial in their judgments. ¶ *For a word.* מִדְּבָר In a word; denoting the same as a *cause* that is tried before a court of justice. So Ex. xviii. 16. "When they have a *matter* (דְּבָר, a word,) they come unto me," &c. So Ex. xviii. 22, "And it shall be that every *great matter* (Heb. every great word) that they shall bring unto me." So Ex. xxii. 8, (In the English version 9,) "For all manner of trespass," Heb. for every word of trespass; i. e. for every suit concerning a breach of trust. So also Ex. xxiv. 14, "If any man have *any matters* to do," (Heb. "any words,") that is, if any one has a law-suit. The word here also probably refers to a law-suit; and the phrase denotes those who condemn the poor man unjustly in his suit. ¶ *And lay a snare for him, &c.* To lay a snare is to devise a plan to deceive, or get into their possession; as birds are caught in snares that are concealed from them. ¶ *That reproveth.* Or rather that *contended* or *pleaded*; that is, that had a cause. The word יָבִחַ means often to contend with any one; to strive; to seek to confute; to attempt to defend or justify as in a court of law. Job xiii. 15, xix. 5, xvi. 21, xxii. 4. It is also applied to deciding a case in law, or pronouncing a decision. Isa. xi. 3, 4, Gen. xxxi. 37, Job ix. 33. Here it means for one who has brought a suit, or who is engaged in a legal cause. ¶ *In the gate.* Gates of cities being public, and places of concourse, were usually resorted to for transacting business; and courts were usually held in them. Deut. xvii. 5, 8, xxi. 19, xxii. 15, xxv. 6, 7, Ruth iv. 1, Gen. xxiii. 10, 18. The sense is, they endeavored to pervert justice, and to bring the man who had a cause before them completely within their power, so that they might manage or use him for their own purposes at the same time that they *seemed* to be deciding the cause justly. ¶ *And turn aside the just.* The man who has a just or righteous cause. ¶ *For a thing of nought.* Or a decision which is empty, vain (בְּתוֹרֵם), and which should be regarded as null and void.

23 But when he seeth his children, the work * of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

New Translation.

23. But he shall see his children, the work of my hands,
In the midst of him sanctify my name,
And sanctify the Holy one of Jacob,
And reverence the God of Israel.

22. *Therefore.* In consequence of the happy change which shall take place in the nation when the oppressor shall be removed (vs. 20, 21), and when the poor and the meek shall rejoice (ver. 19), and the ignorant shall be instructed (ver. 18), Jacob shall not be ashamed of his descendants as he was before, nor have cause to blush in regard to his posterity. ¶ *Who redeemed Abraham.* That is, who brought him out of a land of idolators, and rescued him from the abominations of idolatry. The word *redeem* here פָּדָה *Pādāh* properly denotes *to ransom*, i. e. to redeem a captive, or a prisoner with a price paid. Ex. xiii. 13, xxxiv. 20. But it is also used as meaning to deliver in general without reference to a price, to free in any manner, to recover, &c. Job v. 20, 1 Kings i. 29, 2 Sam. iv. 9, Ps. lxxi. 23. It is used in this general sense here; and means that יְהוָה had rescued Abraham from the evils of idolatry, and made him his friend. The connexion, also, would seem to imply that there was a reference had to the promise which was made to Abraham that he should have a numerous posterity. See ver. 23. ¶ *Jacob shall not now be ashamed.* This is a poetical introduction of Jacob as the ancestor of the Jewish people, *as if* the venerable patriarch were looking upon his children. Their deportment *had* been such as would suffuse a father's cheeks with shame; henceforward in the reformation that should occur he should *not* be ashamed of them, but should look on them with approbation. ¶ *Neither shall his face wax pale.* The face usually becomes pale with fear; but it may also occur that this shall follow from any strong emotion. *Disappointment* may produce paleness as well as fear; and perhaps the idea may be that the face of Jacob should no more become pallid *as if* he had been disappointed in regard to the hopes which he had cherished of his sons.

23. *But when he seeth his children.* The sense is, 'he shall not be ashamed of his sons, for he shall see them henceforward walking

24 They also that erred in spirit | they that murmured shall learn doctrine.
shall come to understanding, and

as 1 Cor. 6. 11.

to know understanding.

New Translation.

24. They also who erred in spirit shall gain knowledge ;
And they that murmured shall attend to instruction.

in the ways of piety and virtue.' ¶ *The work of my hands.* That is, this change (ver. 17—19) by which the nation shall be reformed, will be produced by the agency of God himself. The sentiment is in accordance with the doctrines of the Scripture every where, that the human heart is changed, and men are recovered from sin by the agency of God alone. Comp. Isa. lx. 21, Eph. ii. 10. ¶ *In the midst of him.* In the midst of his land, or his people. The name Jacob is often employed to denote all his posterity, or the whole nation of the Jews.

24. *They also that erred in spirit.* See vs. 9, 10. ¶ *Shall learn doctrine.* When this should occur the prophet does not state. It may be intended to denote the times of Hezekiah ; or the times subsequent to the captivity ; or possibly it may refer to the times under the Messiah. All that the prophet teaches is, that at some future period in the history of the Jews there would be such a reform that they should be regarded as the worthy descendants of the pious patriarch Jacob.

CHAPTER XXX.

ANALYSIS OF THE CHAPTER.

It is probable that the prophecy in this chapter was delivered about the same time as that in the previous chapter, and on the same general occasion. It is evident that it was delivered in the time of Hezekiah, and when the nation of the Jews was alarmed by an apprehended invasion of the king of Assyria. Hezekiah had revolted from the king of Assyria (2 Kings xviii. 7) ; and it is probable that many of the leaders of the Jews began to be alarmed at the prospect that their land would be invaded by the enraged Assyrian ; especially as it was known that it was the intention of Sennacherib to make war on Egypt, and that he would probably take Judea in his way. In such circumstances it was natural that they should propose an alliance with the Egyptians ; and that they should seek to unite their forces with theirs to repel the common danger. Instead of looking to God, and relying on his aid, they had probably

entered into such an alliance offensive and defensive, ch. xxxi. 1. The design of this chapter is to reprove them for it, and for depending on Egypt rather than on God. To see the impropriety of such a league it is to be remembered that God had promised to be the protector of his people, and that he had prohibited alliances with the surrounding nations; that it was a leading part of the Jewish policy as instituted by Moses to keep them a distinct and independent people, and that special care had been exercised to keep them from returning to the customs, or depending on the aid of the Egyptians. It is probable, however, that at the time when Sennacherib commenced his expedition, an alliance had been formed between the Jews and the Egyptians (Isa. xxxvi. 6—9, 2 Kings xviii. 21). This alliance had been formed unquestionably contrary to the solemn counsel and warning of Isaiah (Isa. xx); and he now reproves them for it, and endeavors to recal them again to confidence in God.

The following is a summary of the contents of the chapter. I. The prophet reproves them, or denounces "wo" on them for seeking the aid of Egypt, vs. 1, 2. II. He assures them that their confidence is vain, and that Egypt would be unable to help them, and that the effect would be that they would yet be ashamed themselves of the alliance, vs. 3—7. III. The prophet is directed to make a solemn record that the prevailing character of the Jews was that of a rebellious people, vs. 8—11. IV. The judgment of God is denounced against them for forming this alliance, under the image of a wall that is ready to fall on them, and destroy them, vs. 12—14. V. The prophet tells them the true way in which they may have peace and confidence, and that is by putting their trust in God, and assures them that God waits to protect them, and to become their defender, vs. 15—18. VI. God *would* yet bless them: The people would see the vanity of their reliance on Egypt; would turn unto God, and their turning to him should be attended with most rich and valuable blessings. These blessings are described in highly figurative and beautiful language in vs. 19—26. VII. JEHOVAH would show himself the protector of his people; and would in a signal and sudden manner overthrow and destroy the Assyrian and deliver his people, vs. 27—33. The *scope* therefore of the chapter is to lead them to look away from Egypt, and to put confidence in God, at whose hand they were about to experience so signal a deliverance from the much dreaded invasion of Sennacherib.

1 Wo to the rebellious children,	not of me; and that cover * with a co-
saith the LORD, that take counsel, but	vering, but not of my spirit, that they
y Dent. 29. 19. z ch. 29. 15. a Rom. 2. 5.	may add * sin to sin:

New Translation.

VISION XXV. CHAP. XXX. *The alliance with Egypt.*

1. Wo to the rebellious children, saith JEHOVAH,
Who form counsels but not from me,
And who enter into compacts, but not by my spirit,
That they may add sin to sin.

1. *Wo.* Note ch. xviii. 1. ¶ *To the rebellious children.* To those whom he had nourished as children, and who had rebelled against him. See Note ch. i. 23. ¶ *That take counsel, but not of me.* They look to Egypt, and depend on a human arm. ¶ *And that cover with a covering.* The idea here, according to our translation, is, that they seek protection or a covering from the impending calamity.

2 That ^b walk to go down into Egypt, | strengthen themselves in the strength
and have not asked at my mouth ; to | of Pharaoh, and to trust in the shadow
of Egypt !

^b ch. 31. 1.

New Translation.

2. Who set forward to go down to Egypt,
But of my mouth they have not inquired,—
To put their strength in the aid of Pharaoh,
And to trust in the shadow of Egypt.

Lowth renders this, "who ratify covenants;" supposing that the reference is to the fact that in ancient times compacts were formed usually by offering sacrifices, and by pouring out libations. The Hebrew, according to Lowth, means, "who pour out a libation." So the LXX render it, "and thou hast made covenants"—*συνθήκας*. The Syriac renders it "who pour out libations." The Hebrew word *שָׁפַךְ* properly conveys the idea of *pouring out*, and is applied (1.) to the act of solemnly pouring out wine as a drink offering, or as a libation to God, (1 Chron. xi. 18, Gen. xxxv. 14, Ex. xxx. 9, Hos. ix. 4); (2.) to the act of pouring out oil, that is, to anointing kings and rulers, (Ps. ii. 6, Dan. xi. 8); (3.) to the act of pouring out melted metals, that is to cast them. Isa. xl. 19, xlv. 10.—The word also may have a meaning kindred to *שָׁפַךְ*, and denote *to cover*, as in Isa. xxv. 7, and various derivatives from the word are rendered "to cover withal," Num. iv. 7; "the covering," Isa. xxviii. 20; "the web," that is, that which is woven for a covering, Judges xvi. 13, 14. The idea, however, which best suits the connexion here is probably that suggested by Lowth, in accordance with the LXX, and the Syriac, and adopted by Rosenmüller, Gesenius and others, to make a libation; that is, to make a covenant, or compact. ¶ *But not of my spirit.* It was not such as was suggested by his spirit, and not such as he would approve. ¶ *That they may add sin to sin.* They add to the sin of rebellion against God that of forming an alliance. Sins do not usually stand alone. When one is committed, it is often necessary to commit others in order to conceal that, or in order to carry out and complete the plan which that contemplated.

2. *That walk to go down to Egypt.* 'Going in the descent to Egypt.' That is, they do it by their ambassadors (ver. 4). The journey to Egypt from Palestine is always represented as going down. Gen. xii. 10, xlii. 3, xliii. 15, Num. xx. 15, Deut. x. 22. ¶ *To strengthen*

<p>3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt <i>your</i> confusion.</p>	<p>4 For his princes were at Zoan, and his ambassadors came to Hanes.</p>
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New Translation.

3. But the protection of Pharaoh shall be your shame,
And your trust in the shadow of Egypt your disgrace.
4. For their princes were at Zoan,
Their ambassadors arrived at Hanes.

themselves, &c. To form an alliance with Pharaoh that thus they might be able to repel the threatened invasion. Pharaoh was the general name of the kings of Egypt, in the same manner as *Cæsar* was the common name of the emperors of Rome. ¶ *To trust in the shadow of Egypt.* A "shadow," בֶּרֶךְ is an emblem of protection and defence—as a shade is a protection from the burning rays of the sun. See Note ch. iv. 6.

3. *Therefore shall the strength of Pharaoh be your shame.* See Note ch. xx. 5. ¶ *Your confusion.* Heb. For shame, or reproach. It would either occur that the Egyptians *would* not enter into an alliance; or that if they did they *could* not defend them and in either case it would be the source of deep regret and shame.

4. *For his princes.* The sense of this verse seems to be this. The prophet is stating the fact that the Jews would be ashamed of their attempted alliance with Egypt. In this verse, and the following he states the manner in which they would be made sensible of their shame and folly in seeking this alliance. He therefore enumerates several circumstances in regard to the manner in which the alliance had been sought; and the disappointment after all their vain confidence. He therefore states (ver. 4,) that the Jews had employed persons of the highest respectability and honor—even princes—in order to secure the alliance; that they had gone to Egypt with much difficulty—through a land of dangers, where lions, and vipers, and fiery serpents abounded, and that they had at much hazard taken their treasures down to Egypt in order to secure the alliance (ver. 5, 6), and that after all the Egyptians could not aid them. The phrase "his princes," refers to the princes of Judah, the ambassadors that the Jews sent forth, and the idea is conveyed that they regarded the alliance as of so much importance that they had employed their most honorable men—even their princes—in order to secure it. ¶ *Were at Zoan.* Had

5 They were all ashamed of a people *that* could not profit them. nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south into the land of trouble and an-

Jer. 2. 26.

guish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

NEW TRANSLATION.

5. They were all ashamed of a people that did not profit them ;
They were no help and no profit,
But were a shame and reproach.
6. The burdened beasts go southward,
Into the land of trouble and anguish,
Whence come the lioness and the fierce lion,
The viper and the fiery flying serpent ;
Upon the shoulders of young asses they carry their wealth,
And upon the bunch of the camel their treasures,
To a people that cannot profit them !

come to Zoan, or were there on the business of their embassy. On the situation of *Zoan*, see Notes on ch. xix. 11, 13. It was the residence of the kings in Lower Egypt ; and would be the place to which the ambassadors would naturally resort to negotiate an alliance. ¶ *Came to Hanes*. Respecting the situation of this place there has been much diversity of opinion among interpreters. The Chaldee renders it by the more full word *Tahpanhes* ; and Grotius supposes that the word is contracted from *Tahpanhes* (Jer. xliii. 7, 8), and that the name was sometimes abbreviated and written חָנַן *Hanes*. Vitringa supposes that it was *Anusis*, situated in the Delta of the Nile, and the residence of the king of the same name. Herodotus (ii. 137,) mentions a city of that name Ἄνωσις. *Anusis* was a king of Egypt before the irruption of the Ethiopians, and it was not uncommon for a king to give his own name to a city. Probably *Anusis* is the city intended here ; and the sense is, that they had come to the royal residence for the purpose of negotiating an alliance. It is known that in the time of Jeremiah (588 years before Christ) *Tahpanhes* was the residence of Pharaoh, or royal residence, the capital of the nation. See Jer. xliii. 9.

5. *They were all ashamed, &c.* That is, all the legates or ambassadors. When they came into Egypt, they found them either

unwilling to enter into an alliance, or unable to render them any aid, and they were ashamed that they had sought their assistance rather than depend on God. Comp. Jer. ii. 36.

6. *The burden of the beasts of the south.* The word *south* here refers doubtless to the country to the south of Judea, and particularly to Egypt. Thus it is used in Dan. xi. 5, 6. The phrase "beast of the south," here refers to the beasts or animals that were travelling to the south; that is, to Egypt. Isaiah, in vision, sees the caravan heavily laden with treasures pursuing a southern direction on its way to Egypt. The word "burden," is used in two senses, to denote that which is borne, a heavy burden; or an oracle, a solemn, or awful prophetic message. See Notes ch. xv. 1, xvii. 1, xix. 1. Many have understood the word here in the latter sense, and regard this as the title of a prophetic message similar to that in ch. xv. 1, xvii. 1, xix. 1. But the word is doubtless used here in its more common and ordinary signification, to denote the load which is borne on animals, and here especially the heavy load of treasures, which were borne down to Egypt for the purpose of securing their friendly alliance. The prophet sees the caravan, or the beasts of the ambassadors heavily laden with rich treasures travelling southward towards Egypt, and cries out 'O the heavy burden, the load of treasures going to the south.' ¶ *Into the land of trouble and anguish.* Egypt; so called either because it was the land where the Hebrews had formerly suffered so severe oppressions; or because it was a land where the subjects were now grievously oppressed, and borne down with cruel laws; or because it was yet to be a land of trouble from which the Jews could expect no aid. The general idea is, that Egypt was not a land of liberty and happiness, but a land where cruelty, oppression, and woe abounded. Hence the impropriety of their seeking aid and consolation from such a land. One source of trouble, as emblematic of all, the prophet immediately mentions when he designates that it abounded with venomous reptiles. ¶ *From whence come.* That is, where all these animals and reptiles abound. ¶ *The young and old lion.* Lions of all descriptions. Lions were, of course, objects of dread. ¶ *The viper.* עֲפֵיִךְ *Ephēh*. LXX δαίιδες *aspes*. See Isa. lix. 5. This is a well known species of serpent. It is probably the same as the *El Effah* of the Arabs, which is thus described by Mr. Jackson. "It is remarkable for its quick and penetrating poison; it is about two feet long and as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over

with blackish specks, similar to the horn-nosed snake. They have a wide mouth by which they inhale a great quantity of air, and when inflated therewith they eject it with such force as to be heard at a considerable distance." It is well known that Egypt produced venomous reptiles in abundance. Cleopatra destroyed herself with the bite of an asp which she had concealed for that purpose. ¶ *And fiery flying serpent.* חַיִּיתֵּי אֵשׁ. LXX. ἔχιδνα ἀσπίδων ἐστωμένων. This is the flying serpent so often referred to in the Scriptures. See a description of it in Notes on ch. xiv. 29. It is known to have abounded in the Arabian deserts, and was doubtless found also in Egypt as being in the same latitude, and infested with similar reptiles. A species of serpent is described by travellers which answers to this account. Niebuhr thus describes them. "There is at Bakra a sort of serpents which they call *Heie Sarsurie*, or *Heie Thiare*. They commonly keep upon the date trees; and as it would be laborious for them to come down from a very high tree in order to ascend another, they twist themselves by the tail to a branch of the former, which, making a spring, by the motion they give it, throw themselves to the second. Hence it is that the modern Arabs call them the flying serpents *Heie Thiare*." Lord Anson, as quoted by Niebuhr also speaks of them as follows. "The Spaniards informed us that there was often found in the woods a most mischievous serpent, called the flying snake, which, they said, darted itself from the boughs of trees on either man or beast that came within its reach, and whose sting they took to be inevitable death." It is known also that there was a species of serpent which the Greeks called *Acontias*, and the Romans *Jaculus* from their *swift darting motion*, and perhaps the same species is here referred to which Lucan calls *Jaculique volucres*. That these venomous reptiles abound in Egypt is expressly testified by profane writers. Thus Ammianus expressly declares (Lib. xxii. cap. xv.), that "Egypt nourishes innumerable serpents, basilisks, and two-headed serpents (amphisbænas), and the scytalus (a serpent of a glistening color), and the acontias (Lat. *Jaculus*), and adders, and vipers, and many others." ¶ *They will carry, &c.* That is, the beasts which were in the employ of the ambassadors who were going down to Egypt. ¶ *Their riches.* Presents, designed to induce the Egyptians to enter into the alliance. That it was a common custom to make presents when one king sent an embassy to another whether the design was to show friendship or civility, or to form an alliance, is well known in regard to

7 For ^a the Egyptians shall help in vain, and to no purpose: therefore	have I cried ¹ concerning this, Their strength is to sit still.
<small>a Jer. 37. 7.</small>	<small>1 or, so has.</small>
	<small>b ver. 15.</small>

New Translation.

7. Empty and vain is the help of Egypt!

Wherefore I call her 'the Blusterer that sitteth still.'

all the nations of the East. The custom prevails at the present day, and is often referred to in Scripture. See 1 Kings xv. 19, 2 Kings xvi. 8, xviii. 14, 15.

7. *For the Egyptians shall help in vain, &c.* That is, their aid shall be vain. If they enter into the alliance they shall not be able to defend you from the invader. The other member of the sentence would seem to imply that they would make promises of aid, and would even boast of being able to deliver them, but that they would fail in their promises. ¶ *Therefore have I cried.* Therefore have I the prophet cried; i. e. I call her so. ¶ *Concerning this.* Concerning this country; that is, Egypt. Some have understood this as referring to Jerusalem, but the connexion requires us to understand it of Egypt. The sense is, that the prophet gave to Egypt the name which follows. ¶ *Their strength is to sit still.* This is evidently designed to be an expressive appellation of Egypt. The word here rendered, without much propriety, "strength," רַהֲבָה *Rahābh*, is a proper name of Egypt, and is several times applied to it. Isa. li. 9.

Art thou not it that hath cut *Rahab*
And wounded the dragon?

In this passage there can be no doubt that it refers to Egypt. So in Ps. lxxxvii. 4, lxxxix. 10, (see the margin). Why it was given to Egypt is unknown, and can only be conjectured. Bochart (Geog. S. P. i. Lib. iv. c. 24.) supposes that it is derived from the word *ρῆς* which signifies a pear, and that it was given to the Delta or Lower Egypt on account of its form, as somewhat resembling a pear. But there is not clear evidence that such was the meaning of the word, and there is no reason why we should forsake the usual sense of the Hebrew word. The verb רַהֲבָה *Rahābh*, means to urge, press on, attack, Prov. vi. 3; to be high spirited, fierce, full of courage; to behave proudly, Isa. iii. 5; and has, in most instances, a relation to pride, to arrogance, to boasting. Job ix. 13, Ps. xl. 4. The noun *Rahab* indi-

8 Now go, write it before them in a table, and note it in a book, that it may be for the ³ time to come for ever and ever.

3 latter day.

New Translation.

8. Go now, write it before them on a tablet,
And in a book record it,
That it may be for future times,
For a testimony for ever :—

cates ferocity, haughtiness, boasting, insolence; and the name was doubtless given to Egypt on account of its insolence and pride; and it is used here because Egypt would be full of self confidence, and would probably boast that she could aid the suppliant Jews and deliver them from the threatened invasion. The phrase rendered "to sit still," is a part of the name which the prophet gave to her. Though she boasted, yet would she sit still; she would be inefficient, and would do nothing, and the whole name, therefore, may be rendered, 'I call her, the blusterer that sitteth still;' that is, "they are courageous in talking; cowards in acting." *Taylor.*

8. *Now go.* This is a direction to the prophet to make a permanent record of the character of the Jewish people. The fact to be recorded was that they were a rebellious people (ver. 9); the design for which the record was to be made was to show to future times that this had been the uniform character of the nation. The record was to be preserved to future times that it might be a proof of the care of God towards the nation, even in the midst of their long-continued, and obstinate perverseness. ¶ *Write it before them.* Before the Jews themselves, or in their presence that they may see the record, and may have it constantly before them. ¶ *In a table.* Or on a table. The word *לִפְתָּח* denotes a tablet either of stone to engrave upon (Deut. ix. 9, Ex. xxxi. 18); or of wood 1 Kings vii. 36. Records were at first made on tablets of stone, wood, copper, &c. It is not improbable that this was to be exposed to public view in some conspicuous place near the temple. ¶ *And note it.* Engrave it; that is, record it. ¶ *In a book.* On parchment, or in the usual way of writing. See Note on ch. viii. 1. ¶ *For the time to come.* Heb. as in the margin, 'the latter day.' It was to be made in order that future ages might know what had been the character of that people, and what had been

9 That this is a rebellious " people,
lying children, children *that* will not
hear the law of LORD :

ⁿ Deut. 32. 20.
Micah 2. 6. 11.

^p Jer. 11. 21. ^a Amos 2. 12. 7. 13.
1 Kings 22. 13.

10 Which say " to the seers, See
not ; and to the prophets, Prophecy not
unto us right things ; speak unto us "
smooth things, prophesy deceits :

New Translation.

9. That this is a rebellious people
Children perfidious,
Children who will not hear the law of JEHOVAH.

10. Who say to the seers, " See not,"
And to the prophets " Prophecy not unto us right things,
" Speak unto us smooth things, prophesy deceits.

the patience and forbearance of God in regard to them. ¶ *Forever and ever.* In all future times.

9. *That this is a rebellious people.* Note ch. i. 2. ¶ *Lying children.* They had promised in solemn covenant to take JEHOVAH as their God, but they had been unfaithful to their vows.

10. *Which say to the seers.* See Note ch. i. 1. ¶ *See not.* They desire not that they should communicate to them the will of JEHOVAH. ¶ *Prophecy not unto us right things.* It is not probable that they *openly* demanded of the prophets that they should declare falsehood and deceit ; but their conduct was *as if* they had demanded that. The sense is, they bore with impatience the threatenings and commands of the true prophets ; they were offended at their plainness and their reproofs of their vices ; and they preferred the false prophets who fell in with their prejudices ; who assured them of the divine protection, and did not denounce the judgment of God for their crimes. ¶ *Speak unto us smooth things.* That is, those things which are in accordance with our feelings, prejudices, and desires ; which assure us of prosperity and success ; which will not disturb us with the apprehension of punishment. This was spoken *particularly* probably of their desire to make a league with Egypt, an enterprize which the true prophets discouraged, and for which they threatened them with the divine displeasure, but, which probably the false prophets encouraged. ¶ *Prophecy deceits.* Not that they would openly and avowedly demand to be deceived ; but they demanded that which the prophet says *would be* deceits. No man *professedly* desires to be deceived ; but many a man is willing to put himself under that kind of

11 Get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. 12 Wherefore thus saith the Holy	One of Israel, Because ye despise this word, and trust 'in' oppression and perverseness, and stay thereon : <small>• Ps. 62. 10. 2 or, <i>fromd.</i></small>
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New Translation.

11. "Recede from the way; decline from the path;
"Cause to cease before us the Holy One of Israel."
12. Wherefore thus saith the Holy One of Israel;
Because ye have rejected this word,
And trusted in oppression and perversion,
And lean upon it,

teaching which is deceit, and which he might know to be deceit and falsehood if he would examine it.

11. *Get ye out of the way.* Or rather, 'Recede from the way;' or 'Turn aside from the way.' The words 'way,' and 'path,' are used to denote the true religion, or the true doctrines of God. Matt. vii. 14, xxii. 16, John xiv. 4, Acts xviii. 26, xix. 9, 23, 2 Pet. ii. 15. The request here was that the true prophets would recede from the strait path; from the stern and true precepts of religion; from their habits of declaring the truth, and turn to the ways of falsehood and deceit. ¶ *Cause the Holy One of Israel to cease from before us.* The sense of this is, 'Let us hear no more of this name. We are weary of so constantly hearing it, as if there was nothing else but the ceaseless repetition of the name *the Holy One of Israel.*' It is to be remembered that the prophets spoke in this name, and often commenced their prophecies with the announcement 'thus saith the Holy One of Israel.' No one more frequently used this than Isaiah. See vs. 12, 15. Comp. ch. i. 4, v. 19, 24, x. 20, xii. 6, xvii. 7, xxix. 19, xxxi. 1, 1, xli. 14, &c. It is probable that a reference constantly to the fact that he was HOLY was that which most troubled them. And as they were called to a holy life; as his judgment was denounced against them for revolt and apostacy; they desired to hear no more of this name. How descriptive of the feelings of sinners! How striking an illustration of the fact that they do not wish to hear of the name, or laws of the Holy Lord God! And what a melancholy proof of depravity is it when men pursue such a course that they do not wish to hear of him, and desire no more to be troubled with his name and laws!

12. *Wherefore thus saith the Holy One.* JEHOVAH. There

13 Therefore this iniquity shall be | ling out in a high wall, whose break-
to you as a breach ⁶ ready to fall, swell- | ing cometh suddenly at an instant.

⁶ Ps. 125.

New Translation.

13. Therefore this iniquity be unto you
Like a breach threatening ruin, swelling out in a high wall,
Whose breaking cometh suddenly in an instant.

may be some reference here to the fact adverted to in ver. 11, that they were weary of the name of the Holy One of Israel, and of the perpetual reiteration of his commands. Isaiah, as if to show them how little he was disposed to comply with their prejudices, again makes an appeal to that name, and urges the authority of JEHOVAH. It is often proper to *repeat* the very doctrine to which sinners object, and which has excited their anger and given them offence. That they are offended, shows that their minds are *awake* to the truth, and gives some indication that their consciences trouble them. Ministers of God should never shrink from their duty because men oppose them; they should never cease to speak in the name and by the authority of the Holy One of Israel because that name may excite opposition and disgust. ¶ *Ye despise this word.* That is, the word, or message of JEHOVAH (ch. xxviii. 13, 14); or perhaps it means the word 'Holy One of Israel.' The sense is, that they did not trust in the promise and protection of JEHOVAH, but they relied on human aid. ¶ *And trust in oppression.* Marg. *fraud.* The word ^{דָּבַר} properly denotes oppression, or extortion (Eccl. v. 7, Ezek. xxii. 7, 12); then, that which is obtained by unjust exaction; by extortion, and also by fraud. Lev. vi. 4, Ps. lxii. 11, Eccl. vii. 7. It may refer here to the fact that they had, by unjust and oppressive exactions, obtained the treasures referred to in ver. 6, by which they hoped to conciliate the favor of Egypt.—Or it may mean that they trusted in their unjust and fraudulent purposes toward God; that is, to a false and perfidious course by which they were unfaithful to him, and put their trust in men. ¶ *Perverseness.* A crooked, perverse, rebellious course. They refused submission to JEHOVAH, and relied on the aid of strangers.

13. *Therefore this iniquity.* That is, this refusing to trust in JEHOVAH, and this purpose to seek the alliance of Egypt. The general sense of the figure here is plain. It means that their depending on Egypt would involve them ultimately in complete, and awful ruin—

14 And he shall break ^A it as the breaking of the ⁵ potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a shard to take fire from the hearth, or to take water *withal* out of the pit.

^A Ps. 2. 9. Jer. 19. 11.

⁵ bottle of potters.

NEW TRANSLATION.

14. And it shall be broken as the breaking of a potter's vessel,
Which is dashed in pieces and is not spared;
So that there shall not be found in its bursting a fragment
To take up fire from the hearth,
Or to dip up water from the pit.

ruin that should come upon them as suddenly as a wall that had been long swelling out when it gives way. ¶ *As a breach ready to fall.* Like a breaking forth, or a bursting in a wall. ¶ *Swelling out in a high wall.* That is, where the foundation is not firm, and where one part of the wall sinks and it inclines to one side until it suddenly bursts forth. A similar figure is used by the Psalmist,

Ye shall be slain all of you,
As a bowing wall shall ye be, and as a tottering fence.

Ps. lxii. 3.

¶ *Whose breaking, &c.* Though it has been long leaning and swelling, yet the actual bursting forth shall be in an instant. So would it be with the destruction that should come upon the Jews. Though by their sins they had been long preparing for it, yet it would come upon them by a sudden and tremendous crash.

14. *And he shall break it as the breaking.* That is, it shall be broken; or its breaking shall be like the breaking of a potter's vessel. The LXX read it, "and its fall τὸ ἔρῳμα shall be like the breaking of an earthen vessel." ¶ *As the breaking of the potter's vessel.* The vessel which a potter has made, that is, as an earthen, fragile vessel which is easily dashed completely to pieces. The image here is all drawn from the bursting forth, or the complete ruin of the swelling wall; but the sense is, that the Jewish republic should be entirely broken, scattered, demolished. ¶ *He shall not spare.* That is, it shall be completely dissolved and ruined. ¶ *In the bursting of it.* Figuratively in the bursting of the wall; literally in the destruction of the Jewish state and polity. ¶ *A shard.* A piece of pottery; a fragment. ¶ *To take fire from the hearth.* Large enough to carry coals on. ¶ *Or to take water withal out of the pit.* Out of the fountain,

15 For thus saith the Lord God, the Holy One of Israel, In returning <small>1 ver. 7.</small>	and rest 'shall ye be saved ; in quiet- ness and in confidence shall be your strength ; and ye would not.
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New Translation .

15. For thus saith the Lord JEHOVAH the Holy One of Israel ;
 By returning, and abiding quiet, shall ye be saved ;
 In quietness and confidence shall be your strength ;—
 But ye would not.

or pool ; that is, it shall be broken into small fragments, and the ruin shall be complete—as when a wall tumbles down and is completely broken up and destroyed. The sense is, that the republic of Israel should be completely overturned and ruined so that there should not be found a counsellor, or a man of any description who could help and aid them. The prophet does not specify when this would be. It is not necessary to suppose that it would occur on the invasion of Sennacherib, or that it would be the *immediate* consequence of seeking the aid of Egypt ; but that it would be *a* consequence, though a remote one. The idea is not indeed that the destruction would come immediately ; and perhaps the figure used would lead us to look to some remote and distant period. A high wall will begin to swell and give way many years before its fall. The swell will be gradual, and perhaps almost imperceptible. For some time it may appear to be stationary ; then perhaps some new cause shall operate to produce an increase of the projecting part, until it can no longer sustain itself, and then the ruin shall be sudden and tremendous. So it would be with the Jews. The seeking of the alliance with Egypt was *one* cause—though a remote one—of their final ruin. This forsaking God, and seeking human aid was gradually but certainly *undermining* the foundations of the state—as a wall may be gradually undermined. Frequent repetitions of that would more and more impair the real strength of the republic and expose it to the wrath of God, until, for their accumulated acts of want of confidence, the patience of God would be exhausted, and the state would fall like a mighty, bursting wall. The prophecy was fulfilled certainly in the invasion of Jerusalem by the Chaldeans ; it had a more signal, and awful fulfillment in its destruction by the Romans.

15. *For thus saith the Lord God.* The design of this verse is to give a *reason* for the destruction that should come upon them. That reason was, that God had indicated to them the path of truth and

16 But ye said, No; for we will flee | and, We will ride upon the swift;
upon horses; therefore shall ye flee: | therefore shall they that pursue & you
be swift.

Isa Kings 25. 5.

New Translation.

16. But ye said, No: but on horses will we fly;—
Therefore shall ye be put to flight:
And on swift coursers will we ride;—
Therefore your pursuers shall be swift.

safety, but they chose not to follow it, but cast off his government, and refused to put confidence in him. ¶ *In returning.* In returning to God; that is, if you are converted to him. ¶ *And rest.* That is, by calmly reposing on God for assistance, and not seeking the alliance of Egypt. See Ex. xiv. 13. ¶ *In quietness.* In a collected, quiet state of mind. ¶ *In confidence.* But putting simple trust in God. ¶ *Shall be your strength.* You shall be safe; your enemies shall not be able to overcome and subdue you. ¶ *But ye would not.* When Jerusalem was threatened by Sennacherib, Hezekiah *did* put this confidence in God, and reposed calmly and securely on his promises (Isa. xxxvi. 15, 18, 21); but it is not improbable that when the city was first threatened, and Hezekiah heard of the preparations made by the Assyrians, he had joined with the party in Jerusalem who proposed an alliance with Egypt, and that this was known to Sennacherib. Isa. xxxvi. 6. Probably, however, before the invasion had actually commenced he had seen the impropriety of this, either because the aid of Egypt could not be secured, or because Isaiah had warned him of this, and he had been brought to put his trust entirely in JEHOVAH. Yet the offence *had been* committed of refusing to put implicit confidence in JEHOVAH and of seeking the aid of Egypt, and for that the punishment is threatened in this chapter. Ver. 16, 17.

16. *But ye said, No.* Ye who proposed an alliance with Egypt. ¶ *For we will flee upon horses.* The word *flee* נָס usually signifies to flee before, or from any person or thing. But here it seems to have the notion of making a rapid motion in general, and not to refer to the fact that they expected to flee *from* their enemy, which does not seem to have been a part of their expectation. The idea seems to be that by their alliance with Egypt they would secure the means of *rapid motion*, whatever might be the necessity or occasion for it, whether against, or from an enemy. The sense is, 'we will by this alliance

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19 For the people shall dwell & in | unto thee at the voice of thy cry; when
 Zion at Jerusalem; thou shalt weep | • he shall hear it, he will answer thee.
 no more: he will be very gracious | q ch. 63. 9, 24. Jer. 30. 12-14.

NEW TRANSLATION.

19. For the people shall dwell in Zion, in Jerusalem.

Thou shalt no more weep:

At the voice of thy cry he shall be very gracious unto thee,

No sooner shall he hear it than he shall answer thee.

יְהוָה instead of יְהוָה. But there is no authority for this except a single MS. Rosenmüller supposes it means, in accordance with the interpretation of Jarchi, that he would delay; i. e. that his mercy would be *long* or his judgment remote. But the sense seems to be, that God would be so forbearing that his character would be *exalted*, i. e. praised, or magnified in view of it. Men would have more elevated conceptions of his truth, and mercy, and faithfulness. ¶ *For the LORD is a God of judgment.* Of equity. He will do what is right. He will spare the nation still; and yet establish among them the true religion, and they shall flourish. ¶ *Blessed are all they that wait for him.* This seems to have been recorded to encourage them, when the threatened calamities should come upon them, to put their confidence in God, and to trust that he would yet appear and restore the nation to himself. This verse is the commencement of the annunciation of the blessings which should yet be conferred on them. The description of these blessings is continued to ver. 26.

19. *For the people shall dwell in Zion.* Note ch. i. 8. The *language* here is evidently adapted to a promise of a return from the captivity. The whole design of the passage (ver. 19—26) is to describe a future state of prosperity by images mainly drawn from the idea of temporal happiness and enjoyment. The sense is, that *in future times*, in some periods subsequent to the calamities that should befall them for their improper reliance on the aid of Egypt (vs. 16, 17), there would be times of prosperity; times when there would be peace and joy in Jerusalem; when they would dwell in safety, and when piety would prevail. The order of events, as seen by the prophet in vision, seems to be this. He sees the people threatened with an invasion by Sennacherib. He sees them forget their reliance on God and seek the aid of Egypt. He sees, as a consequence of this, heavy judgments that would follow. He sees a long series of calamities resulting in the

20 And though the LORD give you the bread of adversity, and the water of affliction² yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers :

¹ Ps. 36. 5. 3 or, oppression. ² Ps. 74. 9. Am. 8. 11, 12.

NEW TRANSLATION.

20. And though JEHOVAH shall give you the bread of adversity,
And the water of affliction,
Yet shall thy teachers not be removed any more,
But thine eyes shall see thy teachers.

downfall of the republic, the destruction of the city, and the long captivity at Babylon. Yet he sees, in the distant prospect, prosperity, happiness, security, piety, the blessing of God, and rich and abundant future mercies resting on his people. That the blessings under the Messiah constitute a part of this *group* and *series* of mercies no one can doubt who attentively considers the language in vs. 25, 26. The simple sense of the passage before us, then, is, that in *future times* the people shall be safely returned to Zion, and shall dwell securely in that city. ¶ *Thou shalt weep no more.* See Note ch. xxv. 8. ¶ *He will be very gracious unto thee at the voice of thy cry.* When in your calamities, you shall cry unto him for deliverance, he shall hear you, and restore you to your own land. This is in accordance with the statements in ch. xxvi. 8, 9 (see Notes on these verses), that in their captivity and woes in Babylon they would seek God. ¶ *He will answer thee.* See Jer. xxix. 12—14.

20. And though the LORD give you. The idea is, that JEHOVAH would give them the bread of affliction, but would subsequently have mercy upon them. ¶ *The bread of adversity.* The bread that is eaten in a time of calamity ; that is, he would bring upon them times of sore distress and want. ¶ *The water of affliction.* Marg. "oppression." That is, water drank in times of affliction and oppression, or in the long and weary days of captivity. ¶ *Yet shall not thy teachers.* Your public instructors and guides. Ps. lxxiv. 9, Amos viii. 11, 12, Isa. xliii. 27, Dan. xii. 3. This refers to *all* those who should be the true guides and teachers of the people of God in subsequent times, and relates, therefore, not only to prophets, and pious men whom God would raise up under their own dispensation, but also to all whom God would appoint to communicate his will ; and the idea is that his people should be furnished with instructors who should make known the will of God and the duty of men. It is

21 And thine ears shall hear a word | walk ye in it, when ye turn to the
behind thee, saying, This * is the way, | right hand, and when ye turn to the
left.

v. Pa. 32. 8.

New Translation.

21. And thine ears shall hear a word behind thee,
Saying, "This is the way, walk ye in it;"
When ye turn aside to the right hand or to the left.

a promise that the church of God should never want a pious and devoted ministry who shall be qualified to make known his will and defend his truth. ¶ *Be removed into a corner.* The word here used (ܩܢܝܐ from ܩܢܝ) occurs nowhere else in the Scriptures. It is probably derived from ܩܢܝ a *wing*; and in the Syriac and Chaldee, it means to collect together. The LXX render this, "and they who deceived thee shall no more come near unto thee." The Syriac "and he (that is, the Lord) shall no more collect thy seducers." The Chaldee, "and he shall no more take away his own glory from the house of his sanctuary." Rosenmüller, in accordance with Schultens, renders it, "and thy teachers shall no more hide themselves," referring to the fact that the wing of a fowl furnishes a hiding place, or shelter. This would accord with the general idea that they should not be removed from public view. Lowth, singularly, and without authority from the versions or MSS. renders it,

"Yet the timely rain shall no more be restrained."

The general idea is, evidently, that they should be no more taken away; and probably the specific idea is that proposed by Taylor (Heb. Concord.), that thy teachers shall no more, as it were, *be winged*, or fly away; that is, be removed by flight, or as a flock of birds moving together rapidly on the wing.

21. *And thine ears shall hear a word.* A command, admonition, or instruction. You shall not be left without spiritual guides and directors. ¶ *Behind thee.* That is, says Vitringa, the voice of conscience, as an *invisible* guide, shall admonish you. The idea, however, seems to be this. That if they were ignorant of the way, or if they were inclined to err, they should be admonished of the true path which they ought to pursue. The idea is taken either from the practice of teachers, or guides of youth, who are represented as *following* them and admonishing them if they were in danger of going astray (Grotius); or from shepherds, who are represented as following their

22 Ye shall defile also the covering | gold: thou shalt ⁵ cast them away as a
of thy ⁴ graven images of silver, and | menstruous cloth; thou shalt say unto
the ornament of thy molten images of | it, Get thee hence. ⁵

⁴ the graven images of thy silver.

⁵ scatter.

⁵ Hos. 14. 8.

New Translation.

22. Ye shall defile the silver covering of thy graven images,
And the golden ornament of thy molten images;
Thou shalt cast them away as an unclean thing,
Away! shalt thou say unto them.

flocks, and directing them when they wandered. The Jews understand this voice "from behind" of the *Bath Kol*—'the daughter of the voice;' a divine admonition which they suppose attends the pious. The essential idea is, that they would not be left without a guide and instructor; that if they were inclined to go astray they would be recalled to the path of truth and duty. *Perhaps* there is the idea also that the admonition would come from some *invisible* influence, and from some unexpected quarter, as it is often the case that those who are inquiring and anxious on the subject of religion receive light from quarters where they least expected, and from sources to which they were not looking. It is also true, that the admonitions of Providence, and of conscience, and of the Holy Spirit, seem often to come from *behind us*; that is, they *recall* us from the path in which we were going, and restrain us from a course that would be fraught with danger. ¶ *When ye turn to the right hand, &c.* When you shall be in danger of erring and wandering from the direct and straight path. The voice shall recall you, and direct you in the way in which you ought to go.

22. *Ye shall defile also.* That is, you shall regard and treat them as polluted, and abominable. This is language which is often used respecting their treatment of the images and altars of idolatry when they became objects of abomination, and when they were induced to abandon them. See 2 Kings xxiii. 8, 10, 16. It is not improbable that before destroying them they would express their abhorrence of them by some act of polluting or defiling them, as significant of their contempt for the objects of degraded idolatry. See Note ch. ii. 20. The sense of the whole passage is, that the effect of the judgments which God was about to bring upon the nation would be, to turn them from idolatry to which as a nation they had been signally prone.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal ; and bread of the increase of the earth, and it shall be fat and plenteous : in that day shall thy cattle feed in large pastures.

New Translation.

23. And he shall give rain for thy seed,
 With which thou shalt sow the ground ;
 And bread, the produce of the earth,
 And it shall be rich and abundant ;
 In that day shall thy cattle feed in large pastures.

¶ *The covering.* It is probable that the images of idols were usually made of wood or clay and overlaid with gold. That gold and silver were used to *plate* them is apparent from Deut. vii. 25 ; and the whole process of making them from wood, and then of overlaying them with plates of gold and silver is described with inimitable graphic power and severity of irony in Isa. xl. 19, 20, xli. 6, 7. ¶ *Thy graven images of silver.* Marg. The graven images of thy silver. Probably the construction in the text is correct, as meaning that the images were not made of entire silver, but of wood or clay, plated or covered with silver. ¶ *And the ornament.* The golden plates or the covering of the images. ¶ *Thy molten images.* The word *molten* refers to those which were made by *casting*. See Notes on ch. xl. 19, 20. ¶ *Thou shalt cast them away, &c.* See Note ch. ii. 20. This would be in accordance with the express direction of Moses. Deut. vii. 25. "The graven images of their gods shall ye burn with fire ; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein ; for it is an abomination unto the Lord thy God."

23. *Then shall he give the rain of thy seed.* Or he shall send rain on the seed which is sown. You will be allowed to cultivate the soil without molestation, and God will give you fruitful seasons, and abundant harvests. This is a poetic description of a happy, or golden age, when there should be peace and prosperity. Comp. Notes on ch. xi. 6, 7. ¶ *And bread of the increase of the earth.* And bread the produce of the ground, or which the ground shall produce. ¶ *And it shall be fat and plenteous.* It shall be rich and abundant ; that is, there shall be prosperity, and an ample supply of your wants. ¶ *Feed in large pastures.* This is a description of prosperity, and security, when their cattle should be permitted to roam at large, and

24 The oxen likewise, and the young asses that ear the ground, shall eat clean ⁷ provender which hath been winnowed with the shovel and with the fan.

⁷ leavened, or, savory.

New Translation.

24. The oxen also, and the young asses that till the ground,
Shall eat the well-fermented maslin
Which has been cleaned with the winnowing shovel and the fan.

have abundant pasturage—an image of prosperity that would be very striking and gratifying to a people whose main conception of wealth consisted in abundance of flocks and herds.

24. *The young asses that ear the ground.* Heb. ‘Laboring, or cultivating the ground,’ that is, ploughing it. The old English word *ear* (from the Latin *aro*) meant to till, to cultivate. The word is now obsolete; but this is the sense which it has in the Bible. 1 Sam. viii. 12, Deut. xxi. 4, Gen. xlv. 6, Ex. xxxiv. 21. ¶ *Shall eat clean provender.* Marg. *leavened, or savory.* The word rendered *provender* מִזְּמָה is a verbal from מִזְּמָה to mix, mingle, confuse; and denotes provender that is made by *mixing* various substances, *maslin* or *far-rago*, a mixture of barley, and oats, and vetches, and beans, which seem to have been sown together, and reaped at the same time. Job vi. 5, xxiv. 6. The word rendered *clean* טָהוֹר is not quite so plain in its signification. Kimchi explains it by נָקִי pure, clean. Gesenius renders it *salted*, and supposes that it refers to fodder that was mixed with salted hay. The LXX render it “provender mixed with winnowed barley.” But the real notion of the word is that which is *fermented*, from מִזְּמָה to be sour, or bitter; to be leavened. Lowth renders it, “well-fermented.” Noyes, “well-seasoned.” The idea seems to be that of a provender made of a mixture of various substances—as of grain, beans, vetches, herbs, hay, and probably salt, which when mixed *would* ferment, and which was regarded as nutritious and wholesome for cattle. A similar compound is used by the Arabs still. See Bochart P. i. Lib. 2, c. vii.; and Faber and Harmer’s Observations upon the East, P. i. 409. ¶ *Which hath been winnowed.* That is, which is the pure grain, which is not fed to them as it is sometimes with the chaff, or before it is separated from the chaff. Grain shall be so abundant in that time of prosperity that even the cattle may be fed with grain prepared as it is usually for man. ¶ *With the shovel.*

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25 And there shall be upon every high mountain, and upon every ² high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover, the light ⁴ of the moon

² 14/and sup.

shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

c ch. 60. 19, 20.

New Translation.

25. And on every high mountain,
And on every lofty hill,
There shall be brooks, streams of waters,
In the day of the great slaughter,
When the towers fall.
26. And the light of the moon shall be as the light of the sun,
And the light of the sun shall be seven-fold,
As the light of seven days,
In the day when **JEHOVAH** bindeth up the bruise of his people,
And healeth the stroke of their wound.

The winnowing shovel—the large shovel by which the grain in the chaff was thrown up in the wind that the grain might be separated from the chaff. ¶ *The fan.* This word properly means that by which any thing is *scattered*—a shovel by which the grain is thrown, or tossed into the wind. “Those who form their opinion of the latter article by an English *fan*, will entertain a very erroneous notion. That of the East is made of the fibrous part of the palmirah or cocoa-tree leaves, and measures about a yard each way. Thus may be seen the farmer wafting away the chaff from the corn, having the round part of the fan in his hand; and thus may be seen the females in the morning, tossing in the husk from their rice.” *Roberts.*

25. *In the day of the great slaughter.* When the enemies of the people of God shall have been destroyed—probably in a time subsequent to the slaughter of the army of the Assyrians. ¶ *When the towers fall.* The towers of the enemy; the ramparts, bulwarks, &c., in which they trusted—perhaps referring here to the towers of Babylon, the strong fortresses in which they trusted. After they should fall, the Jews would be favored with the time of prosperity to which the prophet here refers.

26. *Moreover.* In addition to all the blessings which are enumerated above. ¶ *The light of the moon, &c.* Light is in the Scrip-

tures an emblem of joy, intelligence, happiness, prosperity ; as darkness is an emblem of ignorance, calamity, &c. This figure is often used by the poets. Thus Horace :

Soles melius nitent.

Carm. Lib. liv. Od. v. 8.

The figure of augmenting light to denote the blessings of religion, and especially of the gospel, is a figure often employed by Isaiah. Comp. Notes ch. ix. 2, x. 17, xiii. 10, lx. 19, 20, ii. 5, lviii. 8, 10, lx. 1, 3. The sense of this passage is, that in those future days the light would shine intensely, and without obscurity ; that though they had been walking in the light of the true religion, yet that their light would be greatly augmented, and that they would have much clearer views of the divine character, and government. That this refers to the times of the Messiah there can be little or no room to doubt. It is language such as Isaiah commonly employs to describe the times of the Messiah ; and there is a fulness and splendor about it which can suit no other period or event. There is nothing in the connexion, moreover, which forbids such an interpretation of the passage. ¶ *Shall be as the light of the sun.* Shall be clear, bright, intense. The sense is, there shall be a great increase of light as much as if the light of the moon were suddenly increased to the brightness of the meridian sun. ¶ *Shall be seven-fold.* Seven times as intense and clear as usual, as if the light of seven days were concentrated into one. The word *seven* in the Scriptures often denotes a complete or perfect number ; and indicates *completeness* or *perfection*. The phrase “as the light of seven days,” Lowth supposes is a gloss which has been taken from the margin, and introduced into the text. The reasons which he adduces for this supposition are, that it is wanting in the LXX, and that it interrupts the rhythmical construction. But this is not sufficient authority for rejecting the words from the text. No authority of MSS is adduced for thus rejecting them, and the words are found in the Vulgate, the Chaldee, and the Syriac. They are wanting however in the Arabic. ¶ *In the day, &c.* Vitringa supposes that this refers to the time of the Maccabees ; but although there may be a reference to that time, yet the idea is evidently designed to include the future times of the Messiah. The sense of the prophet is, that *subsequent* to the great calamities which were to befall them, there should be a time of great and glorious prosperity, and the design of this was to comfort them with the assurance that their nation should not be wholly de-

27 Behold, the name of the LORD | vy; his lips are full of indignation,
cometh from far, burning with his an- | and his tongue as a devouring fire: ⁵
ger, and ⁵ the burden thereof is ¹ hea- | ⁵ or, grievousness of flame. ¹ heaviness. ⁵ Zeph. 3. 2.

New Translation.

27. Lo! the name of JEHOVAH cometh from afar,
His anger burneth, and the flame is heavy :
His lips are full of indignation,
And his tongue like a devouring fire.

stroyed. ¶ *Bindeth up the breach of his people.* Or the wound. The calamity that should come upon them is thus represented as a wound inflicted on them by the stripes of punishment. See Note on ch. i. 5. JEHOVAH would bind it up, or would heal it by restoring them to their own land, and to their former privileges.

27. *Behold the name of the LORD cometh, &c.* The verses following to the end of the chapter are designed evidently to describe the destruction of the army of Sennacherib. This is expressly declared in ver. 31, and all the circumstances in the prediction accord with that event. There is no necessity of supposing that this is the commencement of a new prophecy, for it is connected with the main subject in the previous part of the chapter. The whole prophecy was composed evidently in view of that threatened invasion. In the apprehension of that, they sought the aid of Egypt (ver. 1—6); for that, the prophet denounces judgment on them (v. 8, seq.); in view of these judgments, however, he promises a more happy state (v. 18—26); and now, in the close of the chapter, in order it seems to deter them from the alliance, he assures them that, without any foreign aid, the Assyrian should be destroyed by JEHOVAH himself. The phrase “name of JEHOVAH,” is probably another mode of designating JEHOVAH himself; as the *name* of God is often put for God himself. See Acts iv. 10, 1 Cor. i. 10, Acts iii. 6, 7, 12, 30. The idea is, that the destruction of the Assyrian hosts would be accomplished by the immediate presence and power of JEHOVAH himself without any need of the aid of the Egyptian or of any foreign alliances. ¶ *Cometh.* See Notes on ch. xix. 1. ¶ *From afar.* That is, from heaven. Comp. Note ch. xix. 1. ¶ *Burning with his anger.* Or, rather, his anger burns, or is enkindled. ¶ *And the burden thereof.* Marg. “grievousness of flame.” Lowth renders it, “the flame rageth violently;” Noyes, “violent is the flame.”

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift ^c the nations with the sieve of vanity : and *there shall be a bridle* ^d in the jaws of the people, causing *them* to err.

^c Luke 22. 31.

^d ch. 37. 39.

NEW TRANSLATION.

28. His breath is like an overflowing torrent,
To the neck shall it reach,
To toss the nations with the winnowing shovel of perdition,
To put a bridle in the jaws of the people that shall lead them astray.

The LXX render it, "a burning wrath." The word מַחֲרִיף from מָחַץ to bear, lift up, carry, &c., means properly a lifting up (Ps. cxli. 2); a burden (Zeph. iii. 18); then a *mounting up*, particularly of a flame, or smoke in a conflagration. Judges xx. 38. This seems to be the idea here, that the anger of God would be like a heavy, dark column of mingled smoke and flame bursting out, and rising up over a city; that is, his anger should be terrible, and should destroy all before it. ¶ *His lips are full of indignation, &c.* All this language is, of course, figurative, and means that he would issue a command to destroy the Assyrians, or that they should be destroyed in such a manner as most effectively to exhibit his displeasure. ¶ *And his tongue as a devouring fire.* That is, he shall issue a command that shall burn and destroy like a raging and devouring fire.

28. *And his breath.* Or his spirit; that is, his wrath. The word רֶחַק properly means wind, air in motion; then a breathing, an exhalation, a breath; then the soul, spirit, &c. The idea here seems to be that of excited, and rapid, and agitated breathing, as when one is in anger. Comp. Judges viii. 3, Zech. vi. 8. ¶ *As an overflowing stream.* This figure is a common one to express desolating judgments. Note Isa. viii. 8, x. 22, xxviii. 17. Comp. Ps. lxix. 2, 15. ¶ *Shall reach to the midst of the neck.* Isaiah (ch. viii. 8,) in describing the invasion of Sennacherib, and comparing it to an overflowing torrent, says it should "reach even to the neck"—that is, it should overflow the land, and should even approach the head, the capital, but that that should be spared—as when a man's head is above the waters. See Note. By the use of a similar figure, and perhaps referring to that, he here says, that the judgment of God would overflow the army of the Assyrians; but that it would approach *only* to the neck, the head would still be spared; the commander and sover-

29 Ye shall have a song, as ^{if} in the night, ~~when~~ a holy solemnity is kept; and gladness of heart, as when one go-

^{if} Ps. cii. 4.

eth with a pipe to come into the mountain of the Lord, to the ³ Mighty One of Israel.

³ Rock.

New Translation.

29. To you there shall be a song as in the night when a festival is proclaimed ;

And joy of heart as when one goeth with the sound of the pipe
To come unto the mountain of JEHOVAH,
To the Rock of Israel.

eign would not be destroyed. In accordance with this prediction, the angel in one night, as with an overflowing flood, cut off the army, and yet spared the sovereign, Sennacherib, who escaped with his life. (Isa. xxxvii. 36, 37)—a most striking fulfillment of the prediction. The word rendered “shall reach,” ^{רָכַח}, properly means *shall divide*, or cut into two parts (Gen. xxxiii. 8, Num. xxxi. 37, 42, Judges ix. 43); and the idea here seems to be that a man who is in the water seems to be *divided* into two parts, the part above, and the part in the water. ¶ *To sift the nations*. Doubtless many nations were laid under requisition to furnish an army so large as that of Sennacherib, as the kingdom of Assyria was made up of a number of vanquished and tributary people and provinces. The word rendered “to sift” refers to the act of winnowing, or fanning grain, in which the grain is *tossed*, or thrown from the shovel into the air. As the chaff is driven away by the wind, so the nations in the army of Sennacherib would be scattered. ¶ *With the sieve of vanity*. That is, of emptiness or perdition; he would so scatter them that nothing would be left. ¶ *A bridle in the jaws of the people*. The idea is, that he had all these nations as much under his control as a man has a horse who has a bridle in his mouth, and that he would guide them as he pleased. The same idea the prophet has used in reference to the same subject in ch. xxxvii. 29.

I will put my bridle in thy jaws,
And I will turn thee back by the way by which thou camest.

¶ *Causing them to err*. That shall lead them astray, or cause them to wander; that is, he would turn them from the path in which they had designed to go. They had purposed to go to Jerusalem, but he would lead them *back* to their own land discomfited, and disheartened. See ch. xxxvii. 29.

30 And the LORD shall cause ⁴ his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* scattering, and tempest, and hail-stones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

⁴ the glory of his voice.

NEW TRANSLATION.

30. And JEHOVAH shall cause his glorious voice to be heard,
And will cause the descent of his arm to be seen,
With the indignation of his wrath, and a flame of consuming fire,
With a flood, and showers, and hail-stones.
31. And by the voice of JEHOVAH shall the Assyrian be beaten down,
He that smote with a rod.

29. *Ye shall have a song.* That is, ye Jews, ye inhabitants of Jerusalem shall rejoice when the army of the Assyrian is destroyed. ¶ *As in the night when a solemnity is kept.* The word *solemnity* here נָחַד denotes a festival, or feast; and refers, by way of eminence, to the Passover, which is usually designated as *THE feast*; that is, the principal festival of the Jews. See Matt. xxvii. 15, John v. 1, 11, 13, 23. This festival was celebrated at first at night, and was required to be so celebrated ever afterwards. Ex. xii. 42. Deut. xvi. 1—6. ¶ *As when one goeth with a pipe.* Music was used in the constant service of the temple, and their processions and celebrations were all with instrumental music. The simple idea is, that the sudden and complete destruction of the army of Sennacherib would be the occasion of the highest joy and praise.

30. *And the LORD shall cause, &c.* The prophet here returns to a description of the destruction of the army of the Assyrian. ¶ *His glorious voice, &c.* That is, he would give command to destroy them. They could not fail to recognise his voice, and to feel that it was accomplished by him. ¶ *The lighting down of his arm.* The descent of his arm—alluding to the act of striking as with a sword by which an army is cut down. ¶ *With the flame, &c.* See Note on ch. xxix. 6.

31. *For through the voice of the LORD.* By the command of the Lord; that is, his voice going forth in the manner specified in ver. 30. ¶ *Which smote with a rod.* Who was accustomed to smite as with a rod; that is, his government was tyrannical, and severe. As he had been accustomed to smite in that manner, so should he now meet the proper reward of his oppression of the nations.

33 And ⁶ in every place where the | LORD shall ⁷ lay upon him, it shall be
grounded staff shall pass, which the | with tabrets and harps : and in battles
6 every passing of the rod founded. 7 cause to rest. of shaking will he fight ⁸ with it.
8 or, against them.

NEW TRANSLATION.

32. And every place on which the appointed rod shall pass,
On which JEHOVAH shall lay it heavily,
Shall [rejoice] with tabrets and harps ;
And with fierce battles shall he fight against it.

32. *And in every place.* Marg. "Every passing of the rod founded." Lowth renders it, "whenever shall pass the rod of correction." The whole design of the passage is evidently to foretell the sudden destruction of the army of the Assyrians, and to show that this would be accomplished by the agency of God. The idea seems to be, that in all those places where the rod of the Assyrian would pass, that is where he would commit devastation and desolation, there should be the sound of rejoicing with instruments of music when he should be overthrown. ¶ *The grounded staff.* The word "staff" here [rod] seems to refer to that by which the Assyrian smote the nations (ver. 31) ; or rather perhaps the Assyrian king himself as a rod of correction in the hand of JEHOVAH. Thus in ch. x. 5, God calls the Assyrian the rod of his anger, and the staff of his indignation. The word rendered "grounded," מִסְכָּדָה has given great perplexity to commentators. Lowth supposes it should be מוֹסְרָה *correction*, according to a conjecture of Le Clerc. Two MSS. also read it in the same way. But the authority from the MSS. is not sufficient to justify a change in the present Hebrew text. This word, which is not very intelligibly rendered "grounded," is derived from יָסַד to found, to lay the foundation of a building (Ezra iii. 12, Isa. liv. 11) ; then to establish, to appoint, to ordain. Hab. i. 12, Ps. civ. 8. So in Pi. to appoint, ordain. Ps. viii. 3. The idea here is, therefore, that the rod referred to had been *appointed, constituted, ordained* by God ; that is, that the Assyrian had been designated by God to accomplish important purposes *as a rod*, or as a means of punishing the nations. See ch. x. 5. ¶ *Shall pass.* In his march of desolation and conquest. ¶ *Which the LORD shall lay upon him.* Or rather, as it should be translated, 'upon which JEHOVAH should lay' i. e. the rod, meaning that in all those places where JEHOVAH should lay this appointed scourge there would be yet rejoicing. ¶ *It shall be with tabrets and harps.* Those

33 For Tophet, is ordained^o of old; thereof is fire and much wood: the yea, for the king it is prepared: he hath made it deep, and large, the pile breath of the Lord, like a stream of brimstone, doth kindle it.

¹ Jer. 7. 31.

^o from yesterday.

^a Rev. 14. 9, 10.

New Translation.

33. For Tophet hath been already prepared;
 Yea, for the king was it fitted up;
 Deep and broad hath he made it;
 A pyre for the flame, and wood hath he prepared in abundance:—
 The breath of JEHOVAH, like a stream of sulphur, shall kindle it.

places where he had passed, and which he had scourged, should be filled with joy and rejoicing at his complete overthrow, and at their entire deliverance from the scourge. For a description of the tabret, and harp, see Note on ch. v. 12. ¶ *And in battles of shaking.* In the Hebrew there is an allusion here to what is said in ver. 28, that he would “sift,” that is, agitate, or toss the nations as in a winnowing shovel. ¶ *Will he fight with it.* Marg. “against them.” JEHOVAH would fight against the “rod,” to wit the Assyrian, and destroy him. See ch. xxxvii. 36.

33. *For Tophet.* The same idea is conveyed in this verse as in the preceding, but under another form, and with a new and striking illustration. The sense is, that the army of the Assyrians would be completely destroyed, as if it were a large pile of wood in the valley of Hinnom that should be fired by the breath of God. The language is all figurative, and is designed to denote that the army of the Assyrian would be totally overcome and destroyed. The word *Tophet* תֹּפֶת with ת paragogic, denotes properly what causes loathing, or abhorrence; that which produces disgust, and vomiting (from the Chaldee תִּפֵּחַ *Tūphā* to spit out); Job xvii. 6, ‘I was an *abhorrence*,’ תִּפֵּחַ (improperly rendered in our version, “I was among them as a tabret”). The word occurs only in 2 Kings xxiii. 10, Jer. vii. 31, 32, xix. 6, 13, 14, 11, and in this place. It is applied to a deep valley on the south-east of Jerusalem, celebrated as the seat of idolatry, particularly of the worship of Moloch. The name also of “the valley of Hinnom” was given to it; and hence the name *Gehennah* (γέεννα Matt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33, Mark ix. 43, 45, 47, Luke xii. 5, James iii. 6), as denoting the place of future torments, of which the valley of Hinnom, or Tophet was a

striking emblem. This valley was well-watered, and was formerly most fertile, and delightfully shaded with trees. It was early selected, however, as the seat of the worship of Moloch, where his rites were celebrated by erecting a huge brazen image with a hollow trunk and arms, which was heated, and within which, or on the arms of which, children were placed as a sacrifice to the horrid idol. To drown their cries, drums were beaten, which were called תֹּפֶה *Toph*, or תֹּפִים *Tophim*, and hence many suppose the name Topheth was given to the place. See 2 Kings xvi. 3, 20, xxi. 6, xxxiii. 6. The name valley of Hinnom, or Gehennah, was probably from the former possessor or occupier of that name. In subsequent times, however, this place was regarded with deep abhorrence. It became the receptacle of all the filth of the city; and hence in order to purify the atmosphere, and prevent contagion, it was needful to keep fires there continually burning. It became thus a most striking emblem of hell-fire; and as such is used in the New Testament. Hezekiah was deeply opposed to idolatry; and it is not improbable that he had removed the images of Moloch, and made it the receptacle of filth, and a place of abomination, and that the prophet refers to this fact in the passage before us. ¶ *Is ordained.* Was fitted up; appointed; constituted. The prophet by a figure represents Hezekiah as having *fitted up* this place as if for the appropriate punishment of the Assyrians. ¶ *Of old.* Marg. as in the Heb. "from yesterday." This expression may mean simply 'formerly, some time since,' as in Ex. iv. 10, 2 Sam. iii. 17. The idea here seems to be, that Tophet had been formerly, or was already prepared *as if* expressly for the destruction of Sennacherib and his army. It was an appropriate and striking representation of the suddenness and completeness of his ruin. It would be as certain, and as sudden, *as if* in the valley of Tophet, where vast materials had been collected, and were ready to be kindled, the breath of JEHOVAH should set it on fire. It does not mean that Tophet had actually been prepared *for* the army of Sennacherib; it does not mean that his army would actually be destroyed there—for it was on the other side of the city that they were cut off (see Notes on ch. x. 32); it does not mean that they would be consigned to hell-fire;—but it means that that place had been fitted up *as if* to be an emblematic representation of his ruin; that the consuming fires in that valley were a striking representation of the sudden and awful manner in which the abhorred enemies of God and his people would be destroyed. ¶ *For*

the king it is prepared. For Hezekiah; as if the place had been fitted up for his use in order to consume and destroy his enemies. It is not meant that Hezekiah actually had this in view, but the whole language is figurative. It was *as if* that place had been fitted up by Hezekiah as a suitable place in which entirely to destroy his foes. ¶ *He hath made.* Hezekiah has made it. ¶ *Deep and large.* Vast; as if able to contain the entire army that was to be destroyed. ¶ *The pile thereof.* The wood that was collected there to be consumed. ¶ *The breath of the LORD.* As if JEHOVAH should breathe upon it, and fire the whole mass, so that it should burn without the possibility of being extinguished. The meaning is, that the destruction of the Assyrian would as really come from JEHOVAH as if he should by his own agency ignite the vast piles that were collected in the valley of Hinnom. ¶ *Like a stream of brimstone.* Brimstone, or sulphur is used in the Scriptures to denote a fire of great intensity, and one that cannot be extinguished. Gen. xix. 24, Ps. xi. 6, Ezek. xxxviii. 22, Rev. ix. 17, 18. Hence it is used to denote the eternal torments of the wicked in hell. Rev. xxi. 8, xiv. 10, xix. 20. ¶ *Doth kindle it.* The army of the Assyrian would be destroyed in a manner which would be well represented by JEHOVAH's sending down upon a vast pile collected in the valley of Hinnom a burning stream of sulphurous flame that should ignite and consume all before it. The meaning of the whole passage is, that the army of the Assyrian would be suddenly and totally destroyed. The figure used constitutes a most striking emblematic representation of the punishment of the wicked in hell; and as such it is employed in the New Testament.

CHAPTER XXXI.

ANALYSIS.

It is evident that this chapter was composed at about the same time as the preceding, and relates to the same subject. The general object, like the former, is to dissuade the Jews from their contemplated alliance with Egypt, and to persuade them to rely on God. In doing this, the prophet first denounces a wo on those who went down to Egypt to seek aid (ver. 1.); he then states that God will punish them for it (ver. 2.); he then urges in strong language, the utter inability of the Egyptians to furnish the aid which was needed, since JEHOVAH was about to stretch out his arm over them also, and they as well as

those who sought their aid should suffer under his displeasure. ver. 3. The prophet them, in order to recall them from this contemplated alliance, and to induce them to put confidence in JEHOVAH, assures them by two most beautiful and striking figures (ver. 4. 5,) that God would protect their city in the threatened invasion, and save it from destruction. He calls on them, therefore, (ver. 6;) to turn unto God; assures them (ver. 7,) that at that time every man would see the folly of trusting in idols; and finally, vs. 8. 9, assures them of the complete overthrow of the army of the Assyrian. The scope of the prophecy is, therefore, simple and direct; the argument condensed, striking, and beautiful. It is not improbable, by any means, that these exhortations of Isaiah had a sensible effect on the conduct of Hezekiah. The whole narrative respecting the invasion of Sennacherib would lead to the conclusion that at first Hezekiah himself joined in the purpose of seeking the alliance with Egypt, but that he was afterwards led to abandon it, and to use all his influence to induce also his people to rely on the aid of God. Comp. ch. xxxvi. ver. 6, with ver. 18.

1 Wo to them that go down to Egypt
for help, and stay on horses, and trust
in chariots, because *they are many*;
and in horsemen, because they are
very strong: but ^r they look not unto
the Holy One of Israel, neither seek
the Lord!

2 Yet he also is wise, and will bring
evil, and will not ^a call back his words:
but will arise against he house of the
evil-doers, and against the help of
them that work iniquity.

^r Hos. 7. 7.

^a remove.

New Translation.

VISION XXVI. CHAP. XXXI. *The alliance with Egypt.*

1. Wo unto them who go down to Egypt for help;
And put their trust in horses,
And confide in chariots because they are many,
And in horsemen, because they are very strong.
But they look not unto the Holy One of Israel,
And they do not seek JEHOVAH.
2. Yet he, too, is wise;
He will bring evil, and will not recall his words;
He will arise against the house of the wicked,
And against the help of them that do iniquity.

1. *Wo.* Note ch. xxx. ver. 1. ¶ *To them that go down to Egypt.* Note ch. xxx. 2. ¶ *And stay on horses.* See Note on ch. xxx. 16. ¶ *And trust in chariots.* See Note ch. xxi. 7. That they were often used in war is apparent from the following places. Josh. xi. 4, Judges i. 19, 1 Sam. xiii. 5, 2 Sam. viii. 4. ¶ *Because they are many.* Because they hope to secure the aid of many. See the references above. It is evident that their confidence in them would be in proportion to the number which they could bring into the field. ¶ *But they look not, &c.* Note ch. xxx. 1.

2. *Yet he also is wise.* God is wise. He cannot be imposed on

3 Now the Egyptians *are* men, and not God ; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the Lord spoken unto me, Like as the lion * and the

young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them : so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

* Hos. 11. 10.

6 or, multitudes.

NEW TRANSLATION.

3. And the Egyptians are men, and not God ;
And their horses are flesh, and not spirit.
And JEHOVAH shall stretch out his hand,
And the helper shall fall, and the helped shall be overthrown,
And they shall both fail together.
4. For thus hath JEHOVAH said unto me,
As the lion and the young lion roar over their prey,
When a multitude of shepherds is called forth against him,
At their voice he will not be terrified,
Nor at their multitude be disheartened ;
So shall JEHOVAH of hosts come down to fight
For Mount Zion and her hill.

It is in vain to attempt to deceive him, or to accomplish their purposes without his knowledge. ¶ *And will bring evil.* The punishment which is due to such want of confidence in him. ¶ *But will arise, &c.* That is, he will certainly inflict punishment on them. ¶ *The house of the evil-doers.* This is a general proposition ; and it is evidently just as true now as it was in the time of Isaiah.

3. *Now the Egyptians are men.* They are nothing but men ; they have no power but such as other men possess. The idea here is that the case in reference to which they sought aid was one in which *divine* help was indispensable ; and that, therefore, they relied on the aid of the Egyptians in vain. ¶ *And their horses flesh, and not spirit.* That is, they are not endued with an immortal nature ; they are corruptible, and easily destroyed. As they are not intelligent, therefore, and immortal ; as they are and must be under the control of man himself, it is foolish and vain to put trust in them. There is need, not merely of *physical* strength, but there is need of wisdom, and counsel, and it is in vain to look for that in mere brutes. ¶ *Both he that helpeth.* Egypt ; whose aid is sought. ¶ *And he that is holpen.*

Judah ; that had sought the aid of Egypt. Neither of them would be able to stand against the wrath of God.

4. *For thus hath the LORD spoken, &c.* The design of this verse and the following is to assure the Jews of the certain protection of JEHOVAH ; and thus to induce them to put their trust in him rather than to seek the alliance with Egypt. To do this the prophet makes use of two striking illustrations, the first of which is, that JEHOVAH would be no more alarmed at the number and power of their enemies than a fierce lion would be who was intent on his prey, and could not be frightened from it by any number of men that should come against him. The *point* of this comparison is, that as the lion that *was intent on his purpose* could not be frightened from it by numbers, so it would be with JEHOVAH, who *was equally intent on his purpose*—the defence of the city of Jerusalem. It does not mean of course, that the purpose of God and of the lion resembled each other, but merely, that there was similar *intensity of purpose*, and similar adherence to it notwithstanding all opposition. JEHOVAH would be just as intent on the defence of Jerusalem as the lion was in securing his prey. The figure, therefore, is one that denotes the highest vigilance, firmness, steadiness, and determination on the part of JEHOVAH, that Jerusalem should not fall into the hands of the Assyrians. ¶ *Like as the lion.* The divine nature and purposes are often represented in the Scriptures by metaphors, allegories, and comparisons taken from animals, and especially from the lion. See Hos. xi. 10, Deut. xxxiii. 20, Job x. 16, Ps. vii. 2. ¶ *And the young lion.* The vigorous, strong, fierce lion. The use of the two here gives intensity and strength to the comparison. It is observable that the lion is seldom mentioned alone in the Scriptures. ¶ *Roaring on his prey.* Roaring as he seizes on his prey. This is the moment of the greatest *intensity of purpose* in the lion, and when nothing can divert him from it ; and it is, therefore, used by Isaiah to denote the intense purpose of JEHOVAH to defend Jerusalem, and not to be deterred by any number of enemies. ¶ *When a multitude of shepherds, &c.* This comparison is almost exactly in the spirit and language of Homer, Iliad xii. 209, seq.

So pressed with hunger from the mountain's brow,
Descends a lion on the flocks below ;
So stalks the lordly savage o'er the plain,
In sullen majesty and stern disdain :

5 As birds flying, so will the LORD also he will deliver it, and passing
of hosts defend Jerusalem; defending over he will preserve it.

✓ Ps. 46. 5.

New Translation.

5. As birds flying, so will JEHOVAH of hosts defend Jerusalem.
Defending, he will deliver it,
Sparing, he will preserve it.

In vain loud mastiffs bay him from afar,
And shepherds gall him with an iron war;
Regardless, furious, he pursues his way;
He foams, he roars, he rends the panting prey. POPE.

So also Iliad xviii. 161, 162 :

—But checked he turns; repulsed attacks again.
With fiercer shouts his lingering troops he fires,
Nor yields a step, nor from his post retires;
So watchful shepherds strive to force in vain,
The hungry lion from the carcass slain. POPE.

¶ *Is called forth.* When the neighborhood is alarmed, and all the inhabitants turn out to destroy him. ¶ *He will not be afraid, &c.* He will be so intent on his prey that he will not heed their shouting. ¶ *Nor abase himself.* That is, he will not be frightened, or disheartened. ¶ *So shall the LORD of hosts, &c.* That is, with the same intensity of purpose; with the same fixedness of design. He will be as little dismayed and diverted from his purpose by the number, the designs, and the war-shout of the Assyrian armies.

5. *As birds flying.* This is another comparison indicating substantially the same thing as the former, that JEHOVAH would protect Jerusalem. The idea here is evidently that JEHOVAH would protect Jerusalem in the same manner as birds defend their young by hovering over them, securing them under their wings, and leaping forward, if they are suddenly attacked, to defend them. Our Saviour has used a similar figure to indicate his readiness to have defended and saved the same city (Matt. xxiii. 27), and it is possible that he may have had this passage in his eye. The phrase "birds flying" may mean to denote the *rapidity* with which birds fly to defend their young, and hence the rapidity with which God would come to defend Jerusalem; or it may more properly, I think, refer to the fact that birds when their

6 Turn ^a ye unto him from whom the children of Israel have deeply ^a revolted.

7 For in that day every man shall cast away his idols of silver, and ^b his idols of gold, which your own hands have made unto you ^a for a sin.

^a Jer. 2. 12.

^a Hos. 9. 9.

8 Then shall the Assyrian fall ^b with the sword, not of a mighty man ; and the sword, not of a mean man, shall devour him : but he shall flee ^a from the sword, and his young men shall be ^a discomfited.

^b the idols of his gold.

^b ch. 37. 36.

^a or, for fear of. ^a for melting, or, tribute, or, tributary.

New Translation.

6. Return to him from whom ye have so deeply revolted,
O children of Israel !
7. For in that day shall every man cast away with contempt
His idols of silver, and his idols of gold ;
The sin which your own hands have made.
8. Then shall the Assyrian fall with the sword—not of a mighty man ;
And the sword—not of a mean man—shall devour him ;
And he shall betake himself to flight from the face of the sword,
And his young men shall melt away.

young are attacked, fly, or flutter around them to defend them ; they they will not leave them. The figure is a striking one ; and the idea here may be, as in the previous figure, the courage, the fixed, determined purpose with which God would defend Jerusalem. ¶ *And passing over.* פָּרָץ. Lowth renders this, “leaping forward.” This word which is usually applied in some of its forms to the Passover (Ex. xii. 13, 23, 27, 2 Chron. xxx. 18, Num. ix. 4, Josh. v. 11), properly means as a verb *to pass over* ; and hence to-preserve or spare. It means here, I think, simply to preserve ; and I see no evidence that the idea which Lowth supposes to be attached to it is correct. The idea in the passage is, that JEHOVAH would protect Jerusalem, as a bird defends its young.

6. *Turn ye unto him.* In view of the fact that he will assuredly defend Jerusalem, commit yourselves unto him rather than seek the aid of Egypt. ¶ *Have deeply revolted.* For the meaning of this phrase see Note ch. xxix. 15.

7. *For in that day.* That is, in the invasion of Sennacherib, and the events that shall be consequent thereon. ¶ *Every man shall cast away his idols, &c.* See Note ch. xxx. 22. Comp. Note ch. ii. 20. ¶ *For a sin.* Or rather, the sin which your own hands have made. The sense is, that the making of those idols had been a sin, or sin it-

9 And ³ he shall pass over to his ⁴ | shall be afraid of the ensign, saith the
strong hold for fear, and his princes | Lord, whose fire is in Zion, and his
³ his rock shall pass away for fear. ⁴ or, strength. | furnace in Jerusalem.

New Translation.

9. And he shall pass on beyond his strong hold for fear ;
And his princes shall be struck with consternation at his standard,
Saith JEHOVAH, who hath his fire in Zion,
And his furnace in Jerusalem.

self. It had been *the* sin by way of eminence which was chargeable upon them.

8. *Then shall the Assyrian fall with the sword.* The sword is often used as an instrument of punishment, or vengeance. It is not meant here literally that the sword would be used, but it is employed to denote that complete destruction would come upon them. ¶ *Not of a mighty man.* The idea here is, that the army should not fall by man ; but that it should be done by the direct interposition of God. See ch. xxxvii. 36. ¶ *Of a mean man.* Of a man of humble rank. His army shall not be slain by the hand of mortals. This was fulfilled in a striking manner ; and the design of the statement is to show them that it was improper on all accounts to seek an alliance with Egypt. ¶ *But he shall flee.* The Assyrian monarch escaped when his army was destroyed, and fled towards his own land ; ch. xxxvii. 37. ¶ *From the sword.* Marg. for fear of. The Heb. is 'from the face of the sword ;' and the sense is, that he would flee before the destruction of his host here represented as destroyed by the sword of JEHOVAH. ¶ *And his young men.* The flower and strength of his army. ¶ *Shall be discomfited.* Marg. 'for melting ; or tribute, or tributary.' מִלֵּךְ. LXX, 'for destruction,' εἰς ἡττῆμα. The Hebrew word מִלֵּךְ *māḥ*, derived probably from מִלֵּךְ *māḥ* to melt away, to dissolve, is most usually employed to denote *tribute* ; a levy, fine, or tax—so called, says Taylor, because it *wastes* or *exhausts* the substance and strength of a people. The word is often used to denote that men should become tributary, or vassals, as in Gen. xix. 15, Deut. xx. 11. Comp. 1 Kings v. 13, Est. x. 1, 2 Sam. xx. 24, 1 Kings iv. 6, Josh. xvi. 10. Probably it does not here mean that the strength of the Assyrian army would become literally tributary to the Jews, but that they would be *as if* they had been placed under a levy or tribute to them ; their vigor and strength would melt away, as property and numbers do under taxation and tribute.

9. *And he shall pass over.* Marg. 'His rock shall pass away for fear.' The Hebrew would bear this, but it does not convey a clear idea. The sense seems to be this. The word rendered 'strong hold' (Heb. his rock) evidently denotes his fortifications, or places of strength in which he trusted. Probably the Assyrian monarch had many such places which he regarded as perfectly safe and secure, both in the limits of his own kingdom, and on the line of his march towards Judea. Those places would naturally be made strong and secure, in order to afford a refuge in case of a defeat or a failure in the expedition. The idea here is, that so great would be his alarm at the sudden destruction of his army and the failure of his plans, that in his flight he would *pass over* or *beyond* these strong places; he would not even stop to take refuge there and reorganize his scattered forces, but would flee with alarm *beyond* them, and make his way to his own capital. This appears to have been most strikingly fulfilled. See ch. xxxvii. 37. ¶ *And his princes.* Those perhaps that ruled over his dependent provinces. ¶ *Shall be afraid of the ensign.* That is, probably of *any* standard or banner that they saw. They would suppose that it was the standard of an enemy. This denotes a state of great consternation and alarm, when all the princes and nobles under the command of the Assyrian would be filled with fright, and be completely dismayed. ¶ *Whose fire is in Zion, &c.* That is, whose altar is there, and always burns there. That was the place where he was worshipped, and it was a place, therefore, which he would defend. The meaning is, that they would be as certainly destroyed as the God whose altar was in Jerusalem was a God of truth, and would defend the place where he was worshipped. ¶ *And his furnace, &c.* See Note ch. xxix. 1. Where his altar continually burns. The word rendered "furnace" (תנור) means properly *a baking oven*. Ex. vii. 28, Lev. ii. 4, vii. 9, xi. 35. This was either a large conical pot which was heated, in which the cakes were baked at the sides; or an excavation made in the earth which was heated by putting wood in it, and when that was removed the dough was put in it.—Perhaps the whole idea here is, that JEHOVAH had a home in Jerusalem, with the usual appendages of a house; that his fire and his oven were there—an expression descriptive of a dwelling-place. If so, then the idea is, that he would defend his own home, and that the Assyrian could not expect to prevail against it.

CHAPTER XXXII.

ANALYSIS OF THE CHAPTER.

THIS chapter is evidently closely connected with the preceding; and has been regarded by many as a continuation and conclusion of the prediction there commenced. Though it was, however, probably uttered at about the same time, and with reference to the same general subject, yet there is no impropriety in its being separated into a distinct chapter. It is complete in itself, and may possibly not have been uttered at precisely the same time as the preceding. The previous chapter closes with a prediction that the Assyrian army, which had been so much the object of dread, should be totally destroyed. This would be of course followed with important consequences, some of which are depicted in this chapter. The prophet, therefore, states (vs. 1—8,) that the defeat of Sennacherib would be followed by the peaceful and prosperous state of the kingdom under a righteous prince; under whose reign there should be ample protection (ver. 2); at which time the advantages of instruction should prevail, and the ignorant should be enlightened (vs. 3, 4); when there should be a proper estimate put on moral worth, and when illiberality, hypocrisy, and falsehood should be no longer held in repute, but should be abhorred (vs. 6, 7); and when the character of the nation should be that of a people which devised and executed large and liberal purposes (ver. 8). That this has a reference to the reign of Hezekiah, has been abundantly shown by Vitringa; and indeed must be obvious on the slightest inspection. For (1.) It is immediately connected with the account of the destruction of Sennacherib, and evidently means that the state of things here described would immediately succeed that. (2.) There is nothing in the account that does not fully accord with the prosperous and happy times of the reign of Hezekiah. (3.) There are statements in it which cannot be applied directly, or with propriety literally to the times of the Messiah. For example, the statement (ver. 1,) that "princes shall rule in righteousness" cannot be applied with any propriety to the apostles; since they are not anywhere designated by that name. That, after the usual manner of Isaiah, he might not also in the progress of his description have glanced at the times of the Messiah, perhaps there can be no reason to doubt. But the main and leading purpose was doubtless to present a description of the happy times that should succeed the destruction of the army of the Assyrian. Calvin supposes, not improbably, I think, that this prophecy may have been uttered in the time of Ahaz, in whose reign wickedness so much abounded, and ignorance and idolatry so much prevailed. But whether the prophecy was actually uttered in the time of Ahaz or not—which cannot now be determined—yet it may have been uttered in view of the ignorance, and superstition, and hypocrisy which prevailed in his reign, and which extended their influence into the time of his successor, and on account of which the nation was to be subjected to the calamities arising from the invasion of Sennacherib. After that, the king Hezekiah should reign in righteousness; and his kingdom should enjoy the blessings of his mild and virtuous reign.

The prophet then (vs. 10—14,) proceeds to show that *previous* to the happy and prosperous times predicted there should be a state of desolation, and alarm. This is indicated by his calling on the daughters of luxury and fashion, who were reposing in security and confidence, to rise up in consternation at the calamities which were impending, and which should certainly come upon them (vs. 10, 11), and by the assurance that there should be a time of want, and calamity, and desolation, when they would sigh for the luxuries which they had before enjoyed (vs. 12—14). This is descriptive of the calamities which would attend

the invasion of the Assyrian. Yet, the prophet says, as is usual with him, that these calamities would be succeeded by more happy times, vs. 15—20. They would continue until the Spirit should be poured out from on high (ver. 15), and the result of this would be the prevalence of righteousness in the nation (ver. 16), and peace and safety (vs. 17, 18); there should be safety in a storm (ver. 19), and the privilege of pursuing the peaceful pursuits of agriculture, and of cultivating the entire land without molestation, ver. 20.

1 BEHOLD, a king shall reign in righteousness, * and princes shall rule in judgment.
a Ps. 45. 6, 7. Jer. 23. 5, 6.

NEW TRANSLATION.

VISION XXVII. CHAP. XXXII. *The reign of Hezekiah.*

1. Behold! a king shall reign in righteousness;
 And princes shall rule in equity.

1. *Behold a king.* That is, Hezekiah. That it refers to him is apparent from the connexion. The reign of Ahaz had been one of oppression and idolatry. This was to be succeeded by the reign of one under whom the rights of the people should be secured, and under whom there should be a state of general prosperity. This *may* have been uttered while Ahaz was on the throne; or it may have been when Hezekiah began to reign. Perhaps the latter is the more probable, as Ahaz might not have tolerated any thing that would have looked like a reflection on his own reign; nor, perhaps, while he was on the throne would Isaiah have given a description that would have been a contrast between his reign and that of his successor. ¶ *Shall reign in righteousness.* That is, a righteous king shall reign; or his administration shall be one of justice, and strongly in contrast with that of his predecessor. This was certainly the general characteristic of the reign of Hezekiah. ¶ *And princes shall rule.* Heb. For princes, or, As to princes. לְשָׂרִים. Lowth proposes to read this without the ל as the ancient versions do. But it is not necessary to change the text. It may be rendered, 'As to princes, they shall rule,' &c. Comp. Ps. xvi. 3. The "princes" here denote the various officers of government; or those to whom the administration was confided. ¶ *In judgment.* That this is a just description of the reign of Hezekiah is apparent from the history. See 2 Kings xviii. 3—6. "He removed the high places, and broke the images, and cut down the groves, &c. He trusted in the LORD God of Israel, so that after him was none like him, among all the kings of Judah, nor any that were before him, for he clave unto the LORD, and departed not from following him," &c.

2 And a man shall be as an hiding-
place from the wind, and a covert^b | from the tempest; as rivers^c of water
in a dry place; as the shadow of a¹
great rock in a weary land.

b ch. 4. 6.

c ch. 44. 3.

1 heavy.

New Translation.

2. And the man shall be as an hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.

2. *And a man.* And the man; that is, evidently, the man referred to in the previous verse, to wit, Hezekiah. ¶ *Shall be as an hiding place from the wind.* A place where one may take refuge from a violent wind and tempest. See Note ch. xxv. 4. ¶ *A covert.* A place of shelter and security. Wind and tempest are emblematic of calamity and oppression; and the sense is, that Hezekiah would be the protector of his people, and save them from the agitations and calamities to which they had been subjected in former reigns. ¶ *As rivers of water, &c.* This figure is often used in Isaiah. See ch. xxxv. 6, 7. Notes xli. 18. It means that the blessings of such a reign would be as grateful and refreshing as gushing fountains and running streams were to a weary and thirsty traveller. This image is very striking to those who are accustomed to traverse vast sandy deserts, and hence it is often used in the poetry of the East. Here it refers to the benefits that would be conferred by the reign of Hezekiah—a reign which, compared with that of his father, would be like a refreshing fountain to a weary pilgrim in a pathless desert. ¶ *As the shadow of a great rock.* In eastern countries, in a burning desert of sand, nothing is more grateful than the cooling shade of a far-projecting rock. It not only excludes the rays of the sun, but it has itself a refreshing coolness that is most grateful to a weary traveller. The same figure is often used by the classic writers. See Virgil, Georg. iii. 145; Hesiod ii. 106. ¶ *In a weary land.* A land where there is fatigue and weariness. Probably here it is used to denote a desolate land; a land destitute of trees, and groves, and pleasant abodes; a land where one expects weariness and fatigue, without any refreshment and shelter. The following description from travels in Africa, will explain this:—“Well does the traveller remember a day in the wilds of Africa, where the country was chiefly covered with burning sand; when scorched with the powerful rays of an almost vertical sun, the thermo-

3 And the eyes of them that see shall | not be dim : and the ears of them that
| hear shall hearken.

NEW TRANSLATION.

3. And the eyes of them that see shall not be dim,
And the ears of them that hear shall attend.

meter in the shade standing at 100°. He remembers long looking hither and thither for something that would afford protection from the almost insupportable heat, and where the least motion of air felt like a flame coming against the face. At length he espied a huge loose rock leaning against the front of a small cliff which faced the sun. At once he fled for refuge underneath its inviting shade. The coolness emitted from this rocky canopy he found exquisitely exhilarating. The wild beasts of the deserts were all fled to their dens, and the feathered songsters were all roosting among the thickest foliage they could find of the evergreen-trees. The whole creation around seemed to groan, as if their vigor had been entirely exhausted. A small river was providentially at hand, to the side of which, after a while, he ventured, and sipped a little of its cooling water, which tasted better than the best Burgundy, or the finest old Hock in the world. During all this enjoyment, the above apropos text was the interesting subject of the traveler's meditation ; though the allusion, as a figure, must fall infinitely short of that which is meant to be prefigured by it." *Campbell*.

3. *And the eyes of them that see, &c.* The sense of the verse is, that there shall be, under the reign of this wise and pious prince, on the part of the prophets and teachers a clear view of divine truth, on the part of the people who hear there shall be a disposition to hearken and to attend to it. The phrase "of them that see" refers probably to the *prophets*, as those who were called *seers* (Note ch. xxix. 10, xxx. 10, comp. 1 Sam. ix. 9), or those who had *visions* (Note ch. i. 1) of the things that God would communicate to men.—The word rendered "be dim" (חֲשֵׁיכָהֶם) is derived from נָצַח, which usually signifies to *see, to look*, but it also has a meaning similar to נָצַח to spread over, to close, to make blind. Of this fact Lowth seems not to have been aware when he proposed, without the authority of any MS. to change the text. The sense is, that those who were prophets and religious teachers should no more see obscurely, but should have clear and just views of divine truth. ¶ *And the ears of them that hear.* Of the people who were instructed by their religious teachers. ¶ *Shall hearken.*

4 The heart also of the ² rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ³ plainly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

² *hasty.*

³ *or, elegantly.*

New Translation.

4. And the heart of the rash shall understand knowledge,
And the tongue of the stammerer shall hasten to speak clearly.
5. The fool shall no more be called liberal,
Nor the covetous any more be said to be generous.

It shall be a characteristic of those times that they shall be disposed to attend to the truth of God. This was a striking characteristic of things during the latter part of the reign of Hezekiah.

4. *The heart also of the rash.* Marg. *hasty.* The Hebrew word denotes *those who hasten*; that is, those who are precipitate in forming a judgment, or deciding on a course of action. They do not take time to deliberate; and consequently they are led headlong into error, and into improper courses of life. ¶ *Shall understand knowledge.* They shall take time to deliberate; to look carefully at subjects; and they shall consequently form a more enlightened judgment. ¶ *And the tongue of the stammerers.* The *stammerers* (comp. Note ch. xxviii. 11) seem here to denote those who had indistinct and confused views of subjects; or who were incapable of expressing clear and intelligible views of divine truth. ¶ *Shall be ready to speak plainly.* Marg. *elegantly.* The Hebrew is *רִיחַ* *clear, white*, usually applied to a bright, clear, white light. The sense is, that there should be no indistinctness or obscurity in their views and modes of utterance.

5. *The vile person, &c.* Heb. *fool.* But the connexion requires us to understand this as the opposite of *liberal*; and it means a person, evidently, who is close, miserly, narrow-minded, covetous. This person is designated as a fool. ¶ *Shall be no more called liberal.* It is probable that under the reign of former princes, when all views of right and wrong had been perverted, men of unprincipled character had been the subjects of flattery, and names of virtue had been attributed to them by their friends and admirers. But it would not be so under the virtuous reign of the prince here celebrated. Things would be called by their right names; and flattery would not be allowed to attribute to men qualities which they did not possess. ¶ *Nor the churl.* The word *churl* means properly a rude, surly, ill-bred man; then a miser,

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

g Jer. 13. 23.

7 or, he speaketh against the poor in judgment.

New Translation.

6. For the fool will speak folly,
And his heart will work iniquity,
In practising hypocrisy, and in uttering against JEHOVAH error;
To exhaust the soul of the hungry,
And to cause the drink of the thirsty to fail.
7. The instruments of the knave also are evil;
He plotteth also mischievous devices,
To destroy the poor with lying words,
When the cause of the needy is just.

a niggard. The Hebrew word means properly a deceiver, a fraudulent man. Gesenius. The word *avaricious*, however, seems to suit the connexion. Lowth renders it "niggard," Noyes, "crafty." ¶ *Bountiful*. Flattery shall no more ascribe to a miserly man a character which does not belong to him.

6. *For the vile person*. Heb. the fool. This word more properly expresses the idea than "vile person." The Hebrews used the name fool to denote not only one destitute of understanding, but a knave, a dishonest man—regarding sin as the highest folly. See 1 Sam. xxv. 25, 2 Sam. iii. 33, Job ii. 10. ¶ *Will speak villany*. Heb. will speak folly. That is, he will act in accordance with his nature; it is his nature to speak folly, and he will do it. Under a wicked and unjust administration such persons might be the subjects of flattery (ver. 5), and might be raised to office and power. But under the administration of a virtuous king they would not be admitted to favor; and the reason was that they would act out their nature, and would corrupt all around them. A monarch, therefore, who regarded the honor of his own throne, and the welfare of his subjects, would exclude them from his counsels. ¶ *To make empty the soul of the hungry*. That is, he would deprive the hungry of that which was needful, and the thirsty of drink. Probably this refers to spiritual hunger and thirst; and means that such a person would, by his example, and his errors, take

8 But the liberal deviseth liberal things ; and by liberal things shall he
8 or, be established. stand.

New Translation.

8. But the liberal deviseth liberal things,
 And by liberal things shall he be established.

away the means of knowledge from the people, and leave them to error, ignorance and want. The sense is, that if such persons were raised to office they would corrupt the nation and destroy their confidence in God. And *this* was a reason why a virtuous prince would exclude them from any participation in his government.

7. *The instruments also.* In the Hebrew here there is a *paranoia* which cannot be imitated in a translation. The word *instruments* here denotes evidently *the means* by which the churl accomplishes his object ;—whether it be by words ; by judicial decisions ; or by crafty devices. This is also a kind of proverbial expression, and is given as a further reason why such a person would not be employed by a wise and virtuous prince. ¶ *Are evil.* He will make use of any unprincipled means, any wicked plan or device, to accomplish his purpose. ¶ *With lying words.* With false representations ; or with deceitful promises and assurances. His aim would be particularly directed to the poor, and humble, as more easily deprived of their rights than the rich and powerful. It was also of greater importance to defend the rights of the poor, and therefore the prophet says that such a person should not be in the employ of a just and virtuous ruler. ¶ *Even when the needy speaketh right.* That is, although the cause of the needy is just ; although his cause is one of truth and equity. When this would be manifest, the unprincipled man in power would deprive him of his rights, and, therefore, under a wise and virtuous administration such a person should not be employed.

8. *But the liberal.* This seems also to have the force of a proverbial expression. The word ‘liberal’ means generous, noble, large-hearted, benevolent ; a man of large views and of public spirit ; a man above covetousness, and avarice, and self-seeking ; a man who is willing to devote himself to the welfare of his country, and to the interests of his fellow men. It is *implied* here that such persons would be selected to administer the affairs of the government under the wise and virtuous prince of which the prophet speaks. ¶ *Deviseth liberal things.* He purposes those things which will tend to promote the public welfare,
 Vol. II.*

9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

(Amos 6. 1.)

New Translation.

9. O ye women that are at ease, rise up; hear my voice:
Ye careless daughters, give ear to my speech.

and not those merely which will conduce to his private ends and gratification. ¶ *And by liberal things shall he stand.* Marg. "*be established.*" That is, according to the connexion, he shall be confirmed, or approved in the government of the virtuous king referred to. It is, however, a proposition in a general form, and means also that a man by a liberal course shall be established; that is, his character, reputation, hopes, shall be established by it. His liberal course shall be an indication that he is approved of God; and his reputation, character, hopes, happiness, shall be confirmed and secure. This is true now. If a man wishes to obtain permanent peace and honor; the esteem of his fellow men, or the evidence of divine approbation, it can be best secured by large and liberal schemes to advance the happiness of a dying world. A man who is avaricious and narrow-minded, has no happiness, and no durable reputation; a man who is large-hearted and benevolent, has the approbation of the wise and good, peace of conscience, the favor of God, and a firm and unshaken support in the trials of life, and in the agonies of death.

9. *Rise up, &c.* Rosenmüller supposes that this commences a new verse or prophecy; and that the former part (vs. 9—14) refers to the desolation of Judea by the invasion of Sennacherib, and the latter (vs. 15—20) to the prosperity which would succeed that invasion, and the destruction of his army. It cannot be doubted that this is the general reference of the passage; but there does not seem to be a necessity of making a division here. The entire prophecy, including the whole chapter, relates in general to the reign of Hezekiah; and as these events were to occur during his reign, the prophet groups them all together, and presents them as constituting important events in his reign. The general design of *this* portion of the prophecy (vs. 9—14) is to show the desolation that would come upon the cities and the land of Judea in consequence of that invasion. This he represents in a poetical manner, by calling on the gay and thoughtless women—the daughters of fashion and ease—to arouse, since all their comforts were to be taken away in consequence of this threatened invasion. ¶ *Ye*

10 Many days and years shall ye be troubled, ye careless women : for the vintage shall fail, the gathering shall not come.

9 days above a year.

11 Tremble, ye women that are at ease ; be troubled, ye careless ones ; strip ye, and make ye bare, and gird sackcloth upon your loins.

NEW TRANSLATION.

10. Days beyond a year shall ye be troubled, ye careless women ;
For the vintage shall fail, the harvest shall not come.

11. Tremble, ye that are at ease !
Be troubled, ye careless ones !
Strip ye, make ye bare, gird ye sackcloth upon your loins !

women that are at ease. They who are surrounded by the comforts which affluence gives, and that have no fear of being reduced to want. Comp. ch. iii. 16—26. ¶ *Ye careless daughters.* Heb. 'daughters confiding' that is, those who felt no alarm ; and who did not regard God and his threatenings.

10. *Many days and years.* Marg. '*days above a year.*' This is a literal translation of the Hebrew. LXX, 'Make mention of a day of a year in sorrow, with hope.' Targum, 'Days with years.' Kimchi supposes it means 'two years.' Grotius supposes it means 'within three years.' Various other interpretations may be seen in Pool's Synopsis. Gesenius renders it 'for a year's time,' according to the vulgar expression 'a year and a day,' denoting a complete year ; and supposes that it means a considerable time, a long period. The phrase literally means 'the days upon [or beyond] a year,' and may denote a long time ; many days ; as the entire days in a year would denote a long period of suffering. Lowth renders it, not in accordance with the Hebrew, 'years upon years.' Noyes, 'one year more and ye shall tremble.' *Perhaps* this expresses the sense ; and *then* it would denote not the length of time which they would suffer ; but would indicate that the calamities were just at hand, and would soon come upon them. The general idea is plain, that calamity and want would inevitably come upon them ; and probably that which is denoted is, that it would occur in consequence of the invasion of the Assyrians. ¶ *For the vintage shall fail.* A large part of the wealth and the luxury of the nation consisted in the vintage. When the vine failed, there would be, of course, great distress. The sense is, that in consequence of the invasion of the Assyrians, either the people would neglect to cultivate the lands, or that they would fail to collect the

12 They shall lament for the teats,
for the pleasant ¹ fields, for the fruitful
vine.

¹ *Fields of desire.*

13 Upon the land of my people shall
come up thorns ~~and~~ briers, yea, upon
all the houses of joy in the joyous city.

¹ *Hos. 10. 8.*

² *or, burning upon.*

New Translation.

12. Mourning for the fertile grounds,

For the pleasant fields,

For the fruitful vine.

13. Upon the land of my people shall come up thorns and briers ;

Yea, in all the houses of joy in the joyous city.

harvest. This might occur either from the dread of the invasion, or because the Assyrian would destroy every thing in his march.

11. *Strip ye, and make ye bare.* That is, take off your gay and splendid apparel, and put on the habiliments of mourning, indicative of a great calamity. ¶ *And gird sackcloth, &c.* See Note ch. iii. 24.

12. *They shall lament for the teats.* Interpreters have been not a little perplexed by this expression. Lowth supposes it is to be taken in connexion with the previous verse, and that it denotes that sackcloth was to be girded upon the loins, and upon the breasts. Others have supposed that it denotes to "smite upon the breasts;" others, to wound, or lacerate the breast as a token of grief; others, that the word 'breast' here denotes children by a *synecdoche*, as having been nourished by the breast, and that the women here were called to mourn over their children. But it is evident, I think, that the word *breasts* here is used to denote fertility or that which nourishes or sustains life; and is synonymous with fruitful fields. It is so used in Homer (*Iliad* ix. 141.) where *διδὰς ἀρούρης* denotes fertility of land. And here the sense doubtless is, that they would mourn over the fields that were once so productive, and that contributed to sustain life, but which were now desolate. So it is understood by Gesenius and Rosenmüller. In regard to the *grammatical* difficulties of the place, Rosenmüller and Gesenius may be consulted. ¶ *The pleasant fields.* Marg. as in the Hebrew, "fields of desire."

13. *Upon the land of my people.* Upon Judea. A description similar to this in regard to the consequences of the invasion of Sennacherib is given in ch. vii. 20—25. See Notes on that passage. ¶ *Yea, upon all the houses of joy.* Margin, "Or, burning upon." The marginal reading has originated from the supposition that the

14 Because the palaces shall be forsaken ; the multitude of the city shall
or, cliffs and watch-towers. be left ; the forts , and towers shall be
 for dens for ever, a joy of wild asses,
 a pasture of flocks ;

NEW TRANSLATION.

14. For the palace is deserted ; the tumultuous city is left ;
 The fortified hall, and the towers shall be dens for ever—
 The joy of wild asses, a pasture for flocks ;

word **בָּר** is derived from **בָּרַח** to be burned, and that it here means burning or consumption. This conjecture has been adopted by Junius and Tremellius, and by some others. But it is evidently mere conjecture ; and is not demanded. The word “yea” here will express the sense, meaning that desolation, indicated by the growth of thorns and briars, would come upon the cities that were then filled with joy. This does not refer to Jerusalem, which was not taken by Sennacherib, but to the other cities that were destroyed by him in his march ; and this account accords with the statement in ch. vii. 20—25.

14. *Because the palaces, &c.* That is, the palaces in the cities and towns which Sennacherib would lay waste. Or, if it refers, as Lowth supposes, to the invasion of the land in some future time, to the time of the Chaldeans, then it relates to the palaces in Jerusalem. Vitringa supposes that the temple at Jerusalem is particularly designated by the word rendered *palaces*. But that is not the usual word to denote the temple ; and it is not necessary to suppose that that is particularly referred to. The word **אַרְמוֹן** usually denotes a *palace*, or royal residence in some part of the royal citadel. See Isa. xxv. 2, Jer. xxx. 18, Amos i. 4, 7, 10, 12, 1 Kings xvi. 18. ¶ *The forts.* Marg. “cliffs and watch-towers.” Heb. **עֶפְלָי** *ophel*. This word properly denotes a hill, or a cliff, such as is an advantageous situation for fortresses. It is translated in Micah iv. 8, “the strong hold ;” in 2 Kings v. 24, “the tower ;” in 2 Chron. xxvii. 3, Neh. iii. 27, xi. 21, “Ophel ;” also in 2 Chron. xxxiii. 14. With the article (**הַ** *the* *hill*) it was given by way of eminence to a cliff or hill on the eastern part of Mount Zion which was surrounded and fortified with a wall. Josephus’ Jewish Wars, vi. 6. It may be used here, however, to denote a hill or cliff, a strongly fortified place in general without supposing of necessity that it refers to the mountain in Jerusalem. ¶ *Towers.* Towers were erected on the walls of cities at convenient distances for

15 Until the Spirit be poured upon a fruitful field, and the fruitful field
us from on high, and the wilderness be be counted for a forest.

Joel 2. 28.

Ps. 107. 33, &c.

New Translation.

15. Until the spirit be poured upon us from on high,
And the wilderness become a fruitful field,
And the fruitful field be esteemed a forest.

purposes of observation. ¶ *Shall be for dens.* Shall become places where banditti and robbers may abide, and secure themselves. ¶ *For ever.* This is evidently one instance in which the word "for ever" עַד-עוֹלָם denotes a long time, because in the verse following there is a period specified when the desolation would terminate. When the word is used without any such limitation it denotes properly eternity. Here it is used, because to those who were suffering under the desolation it would seem that it would never terminate; it would be long, and tedious. ¶ *A joy of wild asses.* A place where wild asses and other animals will have unlimited range.

15. *Until the Spirit.* The Spirit of God, as the source of all blessings, and especially as able to meet and remove the ills of the long calamity and desolation. This evidently refers to some future period when the evils which the prophet was contemplating should be succeeded by prosperity, and by the spread of the true religion. If the prophet meant to confine his description of calamities to those which would attend the invasion of Sennacherib, then this refers to the piety and prosperity which would prevail after that during the reign of Hezekiah. If he designed, as Lowth supposes, to describe the calamities which would attend the invasion of the Chaldeans and the desolation of the city of Jerusalem during the captivity, then this refers to the prosperous times that would occur after their return to their own land. And if he looked forward beyond even that, then this refers to the times of the Messiah also, and he designed to describe the happy period when the Messiah should have come, and when the Spirit should be poured out. Vitringa supposes that all three of these events are referred to. But although the expressions are such as are used in reference to the times of the Messiah, yet the word "until" seems to limit the prediction to some event previous to that. The plain sense of the passage is, that the desolations spoken of would continue; the city would lie waste, and would be a pasture for flocks

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

r Ps. 85. 10. James 3. 18.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

New Translation.

16. Then justice shall dwell in the wilderness,

And righteousness shall inhabit the fruitful field.

17. And the work of righteousness shall be peace,

And the effect of righteousness quiet and security for ever.

until the Spirit should be poured out; that is, would lie waste a long time, and then be succeeded by the merciful interposition of God restoring them to their land and privileges. This idea would seem to limit it, at the utmost, to the return from Babylon. ¶ *Be poured out.* This is a common and usual mode of indicating that the influences of the Spirit of God would be imparted. Ezek. xxxix. 29, Isa. xlv. 3, Joel ii. 28, 29, Acts ii. 17, 18. ¶ *From on high.* From heaven. Comp. Luke xxiv. 49. ¶ *And the wilderness be a fruitful field.* Until that change shall come when the places that are desolate shall be fertile, and the places which are now fertile and prosperous shall become desolate and barren. This may refer to the time when Jerusalem and Judea, that would have lain so long waste, would be again inhabited and cultivated, and when Babylon, or Nineveh, and their kingdoms that were then so prosperous would become desolate and ruined. The expression has a proverbial cast, and denotes change, and revolution. See Note ch. xxix. 17.

16. *Then judgment shall dwell.* Shall be there; the nation shall abound in this; or judgment shall make its appropriate dwelling-place there. ¶ *In the wilderness.* In the place that *was* a wilderness, but that shall now be turned to a fruitful field. ¶ *In the fruitful field.* In the nation that is like a fruitful field; in Judea restored.

17. *And the work of righteousness.* That which righteousness produces; or the effect of the prevalence of righteousness on the nation. ¶ *Shall be peace.* There shall be no internal agitation; no oppressions; and no conflicts with those abroad. ¶ *Quietness and assurance.* Peace and safety. There shall be confidence in God, and order shall prevail in the nation. This is a beautiful description of the happy effect of the prevalence of piety. And it is as true now as it was in the time of Isaiah. True religion would put an end to strifes

18 And my people shall dwell in a peaceable ' habitation, and in sure dwellings, and in quiet resting-places,	19 When it shall hail, ' coming down on the forest; and the city shall be ' low in a low place.
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• Heb. 4. 2.

† ch. 30. 30.

‡ or, utterly abused.

New Translation.

18. And my people shall abide in a habitation of peace,
And in secure dwellings,
And in tranquil resting places.
19. But it shall hail, and the forest shall be brought down,
And the city shall be utterly prostrate.

and litigations; to riots and mobs; to oppressions and tumults; to alarms and robbery; to battle, and murder, and conflict among the nations.

18. *And my people.* His people restored again to their own land, and delivered from the apprehension of foreign enemies. ¶ *In a peaceable habitation.* In cities and towns and dwellings that would not be alarmed and disturbed by internal or external foes. ¶ *And in sure dwellings.* In dwellings that would be secure from invasion and alarm.—All this is descriptive of the peaceful times, and the general security which followed the return from Babylon. There would be a time of general security, and of prosperity; and a time when righteousness would prevail. To this period of happiness and prosperity, Isaiah, as well as the other prophets, often refers.

19. *When it shall hail.* בָּרַד בְּרֵדָה *bhārādh berēdheth*, 'and it shall hail in coming down.' There is a paranomasia in the original here which cannot be expressed in a translation—a figure of speech, which, as we have seen, is common in Isaiah. *Hail* is an image of divine vengeance or punishment (see ch. xxviii. 2, 17, xxx. 30); and the reference here is doubtless to the storms of indignation that should come on the enemies of the Jews, particularly the Assyrians. See Note ch. xxix. 6, comp. ch. xxx. 30. ¶ *Coming down on the forest.* Coming down on the army of the Assyrian, which is here called a *forest*. The same term *forest* is given to the army of the Assyrians in ch. x. 18, 19, 33, 34. (See Notes on those places.) The sense is, that the divine judgment should come down on that army with as much severity as a storm of hail descends on a forest—stripping the leaves from the trees, destroying its beauty, and laying it waste. ¶ *And the city.* According to Gesenius this is *Nineveh*, the capital of the Assyrian

20 Blessed are ye that sow beside | all waters, * that send forth *thither* the
u Eccles. 11. 1, 2. | feet of the ox and the ass.

NEW TRANSLATION.

20. Blessed are ye, who sow upon all waters,
 Who send forth thither the foot of the ox and the ass.

empire. According to Rosenmüller, Grotius, and some others, it is Babylon. Hensler supposes that it is Jerusalem, and that the sense is, that as a city that is situated in a valley is safe when the storm and tempest sweeps over the hills, so should it be to Jerusalem when the storm of wrath should sweep away the army of the Assyrian. But the connexion evidently requires us to understand it of the capital of the enemy; though whether it be Nineveh or Babylon perhaps cannot be determined. ¶ *Shall be low in a low place.* Marg. "Utterly abased." Heb. 'In humility shall be humbled.' The sense is, shall be completely prostrate. Those who refer this to Jerusalem suppose it means, when God should humble it by bringing the enemy so near, and exciting so much consternation and alarm. Those who refer it to Babylon suppose it relates to its destruction. If referred to Nineveh, it must mean when the pride of the capital of the Assyrian empire should be abased and humbled by the complete overthrow of their army, and the annihilation of their hopes. The connexion seems to require us to adopt this latter interpretation. The whole verse is very obscure; but perhaps the above will express its general sense.

20. *Blessed are ye.* The sense of this verse is, that while the enemies of the Jews would be overthrown, they themselves would be permitted to cultivate their lands in security. Instead of *predicting* this directly, the prophet *implies* that this would occur, by declaring that those who were permitted to do this were happy. ¶ *That sow beside all waters.* Heb. 'Upon לַיָּם all waters.' This *may* mean that they selected places near running streams as being most fertile; or it may refer, as Lowth supposes, to the manner of sowing grain, and particularly rice in eastern countries. This is done by casting the seed upon the water. This custom is referred to in Eccl. xi. 1, "Cast thy bread," i. e. thy seed, "upon the waters, for thou shalt find it after many days;" —that is, cast thy seed upon the waters when the river overflows the banks, and the seed will sink into the slime and mud, and will spring up when the waters subside, and you will find it again after many days in a rich and luxuriant harvest. Sir John Chardin thus describes this mode of sowing: "They sow it (the rice) upon the water; and before
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sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way they prepare the ground for sowing." Harmer's Obs. i. p. 280. ¶ *That send forth thither the feet of the ox and the ass.* That is, for the purpose above specified—that of treading the earth while the water is on it, and preparing it for the seed. In this way the ground would need no ploughing, but the seed would fall into the slime, and be sufficiently covered when the waters should subside. The idea in this verse is, that there would be a state of security succeeding the destruction of their enemies; that they would be permitted to pursue the cultivation of the soil, unannoyed and undisturbed.

CHAPTER XXXIII.

ANALYSIS OF THE CHAPTER.

THIS chapter comprises a new and distinct prophecy, though manifestly relating to the same general subject as the preceding. It is not certainly known at what time it was uttered, yet we may presume it was in close connexion with that in the previous chapter. In ver. 19 of the previous chapter, the prophet had foretold the complete destruction of the army of Sennacherib; and this chapter is designed still further to set forth the circumstances and the effects of that invasion and destruction. That it refers to the destruction of Sennacherib and his army, is apparent from the whole structure of the prophecy. So it is understood by Lowth, Rosenmüller, Grotius, Calvin, &c., though Vitringa supposes that it refers to the destruction of the *Syrians*, instead of the *Assyrians*, and particularly after the time, and for the crimes of Antiochus Epiphanes. All the circumstances, as well as the connexion, however, agree with the invasion by Sennacherib, and indeed agree far better with that than either with the destruction of Babylon, or the judgments that should come upon the *Syrians*. The *design* of the prophecy is to assure the Jews that their nation and city would be safe notwithstanding the invasion of the Assyrian; and that JEHOVAH would be to them a source of constant protection and consolation (ver. 21). The object of the prophecy, therefore, is, to comfort them in this threatened invasion, and to lead them to look up to God.

The prophecy, or poem, is one of uncommon beauty in its structure, and is peculiarly elegant in its expressions. It abounds, indeed, in transitions; but they are easily seen, and can be distinctly marked. The structure, and design of the poem may be seen in the following analysis.

- I. **W**o is denounced against the Assyrian who had invaded Judea without provocation, and who was spreading desolation over a nation that had not injured him, ver. 1. This contains the *general* scope and *purport* of the chapter.
- II. The Jews are introduced (ver. 2,) as offering up supplications to JEHOVAH in view of the threatened invasion, and beseeching him to be merciful to them, and expressing their confidence in him.
- III. God himself is introduced declaring the overthrow of Sennacherib vs. 3, 4. This he represents (ver. 3.) under the image of the people—that is, the people in the army of Sennacherib fleeing at the noise of

the tumult—perhaps the tumult caused by the desolating tempest that should sweep them away, and at the act of God's lifting up himself to scathe the nations, and in ver. 4, by a direct address to Sennacherib.

- IV. A chorus of Jews is introduced (vs. 5, 6,) extolling the greatness and the mercy of God (ver. 5); and also celebrating the wisdom and piety of Hezekiah who had put his confidence in God, ver. 6. (*Lowth.*)

- V. In vs. 7—9, the despair and alarm of the Jews are described on the approach of Sennacherib. This is exhibited in the following manner;

(a.) The messengers which Hezekiah had sent to Sennacherib with three hundred talents of silver and thirty talents of gold, to propitiate his favor (2 Kings xviii. 14—16), return without success and weeping bitterly, ver. 7.

(b.) The desolation is described that attended the march of Sennacherib—a desolation that extended to the highways, the cities, and to the most beautiful and fertile places, represented by hewing down Lebanon, and turning Carmel into a wilderness, vs. 8, 9.

- VI. God is now introduced (vs. 10—13,) as saying that he would take the work of the destruction of the Assyrian into his own hand, and showing that he would be himself exalted (ver. 10); that he would disappoint their expectations (ver. 11); that they should be totally destroyed as if by fire (ver. 12); and calling on the nations near and remote to hear what he had done (ver. 13).

- VII. The various effects of the invasion on the inhabitants of Jerusalem are described (vs. 14—19).

(a.) The effect on the hypocrites, producing consternation and alarm of the highest degree, ver. 14.

(b.) This is finely contrasted with the confidence and security of the righteous in that time. They would confide in God (vs. 15, 16); they would see the king in his beauty (ver. 17); and they would see their foe completely destroyed (vs. 18, 19).

- VIII. The whole account is closed with a statement of the fact that Jerusalem was safe, and that the enemy should be completely destroyed, vs. 20—24.

<p>I Wo to thee that spoilest, * and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou</p>	<p>shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.</p>
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* ch. 21. 2. Hab. 2. 8.

* Rev. 13. 10.

New Translation.

VISION XXVIII. CHAP. XXXIII. *The Assyrian.*

1. Wo to thee, thou plunderer, and thou wast not plundered;
Thou who dealest perfidiously, and thou wast not treated perfidiously!
When thou hast ceased to plunder thou shalt be plundered;
And when thou hast done acting perfidiously, thou shalt be treated perfidiously.

1. *Wo to thee that spoilest.* That dost *plunder*. This description accords entirely with Sennacherib and his army, who had plundered the cities and countries which they had invaded, and who were about to advance to Jerusalem for the same purpose. Comp. ch. xxix. 7,

2 O LORD, be gracious unto us ; we | arm every morning, our salvation also
have waited for thee: be thou their | in the time of trouble.

New Translation.

2. O JEHOVAH be gracious unto us ;

In thee we trust.—

Be thou their strength every morning,

Our salvation in the time of trouble.

8, xxxvii. 11. ¶ *And thou wast not spoiled.* That is, thou hadst not been plundered by the Jews against whom thou art coming. It was because the war was so unprovoked and unjust, that God would bring so signal vengeance on them. ¶ *And dealest treacherously.* See Note ch. xxi. 2. The treachery of the Assyrians consisted in the fact that when their assistance was asked by the Jews, in order to aid them against the combined forces of Syria and Samaria (see ch. vii. 1, 2) in the time of Ahaz, they had taken occasion from that invitation to bring desolation on Judah, according as Isaiah predicted it would be. See ch. vii. 17, 20. Notes ch. viii. 6—8, x. 6. Hezekiah also gave to Sennacherib thirty talents of gold, and three hundred talents of silver evidently with an *understanding* that this was all that the Assyrian demanded, and that if this was paid he would leave the nation in peace. But this implied promise he perfidiously disregarded. See 2 Kings xviii. 14, 15. ¶ *When thou shalt cease to spoil.* This does not refer to his having *voluntarily* ceased to plunder, but to the fact that God would put an end to it. ¶ *Thou shalt be spoiled.* This was literally fulfilled. The Assyrian monarchy lost its splendor, and power, and was finally subdued and merged in the more mighty empire of Babylon. The nation was, of course, subject to the depredation of the conquerors, and compelled to submit to them. ¶ *When thou shalt make an end, &c.* The idea is, that there would be a *completion*, or a finishing of his acts of treachery towards the Jews, and that would be when God should overthrow him and his army. ¶ *They shall deal treacherously, &c.* The words “they shall,” are here equivalent to, ‘thou shalt be dealt with in a treacherous manner.’ The result was, that Sennacherib was treacherously slain by his own sons as he was “worshipping in the house of Nisroch his god” (Isa. xxxvii. 38) ; and thus the prophecy was literally fulfilled. The sense of the whole is, that God would reward their desire of plundering a nation that had not injured them, by the desolation of their own land ;

3 At the noise of the tumult the people fled ; at the lifting up of thyself the nations were scattered.

NEW TRANSLATION.

3. At the voice of the tumult the people flee ;
At the lifting up of thyself the nations are scattered.

and would recompense the perfidiousness of the kings of Assyria that had sought to subject Jerusalem to their power, by perfidiousness in the royal family itself.

2. O LORD. This is a solemn prayer to JEHOVAH, made by the Jews in the apprehension of the invasion of the Assyrian. It is not meant that this prayer was actually offered, but it is a representation of the prophet indicating the alarm of the Jews at his approach, and their disposition to throw themselves upon the mercy of God. ¶ *We have waited for thee.* That is, we have looked for deliverance from this threatened invasion, from thy hand. Comp. Note ch. xxvi. 8. ¶ *Be thou their arm.* The *arm* is a symbol of *strength*. It is used in the Scriptures as emblematic of the divine protection, or of the interposition of God in time of calamity and danger. Ex. xv. 16, Job xl. 9, Ps. xlv. 3, lxxvii. 15, lxxxix. 21, xcvi. 1. Lowth proposes to read "our arm" instead of "their arm;" and the connexion would seem to demand such a reading. The Vulgate and the Chaldee read it in this manner; but there is no authority from MSS. for a change in the text. The truth seems to be, that Isaiah, impelled by prophetic inspiration and full of his subject, here interposes *his own* feelings as a Jew, and offers *his own* prayer that God would be the strength of the nation. The form, however, is *immediately* changed, and he presents the prayer of the people. ¶ *Every morning.* Constantly; at all times. ¶ *In the time of trouble.* Referring particularly to the trouble consequent on the invasion of the Assyrians.

3. *At the noise of the tumult.* Lowth supposes that this is addressed by the prophet in the name of God, or rather by God himself to the Assyrian, and that it refers to the power which Sennacherib had over the nations to spread consternation; or that the people of the nations were scattered at the noise of the tumult which the invading army of the Assyrians made, and at Sennacherib's raising himself up to spread consternation. But probably it should be regarded as a part of the address which the Jews made to JEHOVAH (ver. 2), and the word "tumult" (המון *sound, noise*, as of rain, 1 Kings xviii. 41, or of music,

4 And your spoil shall be gathered | as the running to and fro of locusts
like the gathering of the caterpillar ; | shall he run upon them.

NEW TRANSLATION.

4. And your spoil shall be gathered as the locust gathereth ;
As the running to and fro of the locust so shall they run upon it.

Ezek. xxvi. 13, Amos v. 23, or the bustle or tumult of a people 1 Sam. iv. 11, xiv. 19, Job xxxix. 7), refers here to the voice of God by which the army was overthrown. JEHOVAH is often represented as speaking to men in a voice fitted to produce consternation and alarm. Thus of the vision which Daniel saw of a man by the side of the river Hiddekel, it is said, "his words" were "like the voice of a multitude" (רַב־קוֹל), Dan. x. 6. And thus in Rev. i. 10, the voice of Christ is said to have been "like the voice of a trumpet;" and in ver. 15, "like the sound of many waters." It will be recollected also that it was said that God would send upon the Assyrian army "thunder, and an earthquake, and a great noise, with storm and tempest, and a flame of devouring fire" (Isa. xxix. 6, comp. ch. xxx. 30); and it is doubtless to this prediction that the prophet refers here. God would come forth with the voice of indignation, and would scatter the combined armies of the Assyrian. ¶ *The people fled.* The people in the army of the Assyrian. A large part of them were slain by the angel of the Lord in a single night; but a part of them with Sennacherib escaped and fled to their own land. Isa. xxxvii. 36, 37. ¶ *At the lifting up of thyself.* Of JEHOVAH; as when one rouses himself to strike. ¶ *The nations.* The nations that composed the army of Sennacherib. His army was doubtless made up of levies from the nations that had been subdued, and that composed the Assyrian empire.

4. *And your spoil.* The booty that the Assyrian army had gathered in their march towards Jerusalem, and which would now be left by them to be collected by the Jews. ¶ *Shall be gathered.* Shall be collected by the Jews, as it lies scattered and forsaken in the camp, and in the way of the fleeing army. ¶ *Like the gathering of the caterpillar.* The grammatical construction here is such that this may admit of two interpretations. It may either mean, as the caterpillar or the locust *is* gathered; or it may mean, as the caterpillar gathers its spoil. It often occurred that in countries where the locust was an article of food, they were scraped together in large quantities, and thrown into ditches, or into reservoirs, and retained to be eaten. This

5 The LORD is exalted; ^a for he dwelleth on high: he hath filled Zion with judgment ^a and righteousness. 6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation; ^a the fear of the LORD is his treasure.

^a Ps. 97. 9. ^a Rom. 2. 26. ^a salvations. ^a Ps. 14. 27.

New Translation.

5. JEHOVAH is exalted; yea, he dwelleth on high;
He hath filled Zion with judgment and righteousness.
6. And the stability of thy times, the strength of salvation, shall be wisdom and knowledge;
The fear of JEHOVAH, this shall be his treasure.

is the custom in some parts of Africa. But the meaning here is, undoubtedly, that the plunder of the Assyrian army would be collected by the Jews, as the caterpillar or the locust gathered its food. The sense is, that as locusts spread themselves out over a land; as they go to and fro without rule and without molestation, gathering whatever is in their way, and consuming every thing; so the Jews in great numbers, and without regular military array, would run to and fro and collect the spoils of the Assyrian army. In a country where such devastation was made by the caterpillar and locust as in Palestine, this was a very striking figure. The word rendered "caterpillar" here (לִבְיָסָה from לָבַסַּה to cut off, consume), properly denotes the devourer, and is applied usually to a species of locust. So it is understood here by most of the versions. The LXX render it, "as if one were gathering locusts, so will they insult you." ¶ *As the running to and fro, &c.* As locusts run to and fro, without order or rule, crossing each other in every direction, and collecting every thing, so would it be with the Jews in collecting the spoils that the Assyrian army would leave.

5. *The LORD is exalted.* Comp. Ps. xcvi. 9. The prophet here introduces a chorus of the Jews, celebrating the praises of God for delivering them from the Assyrian. ¶ *He dwelleth on high.* In heaven. But he had now manifested himself in the complete overthrow of their enemies. ¶ *He hath filled Zion, &c.* That is, the effect of his destroying his enemies will be to fill Jerusalem with reverence for his name. This was often foretold in regard to the effect of the destruction of the Assyrian. The deliverance would be so signal, and the manifestation of the divine mercy so great, that the effect would be that the nation would turn to God, and acknowledge his gracious interposition. See ch. xxx. 22—26, 29, xxxi. 6, xxxii. 15—18.

7 Behold, their ⁵ valiant ones shall cry without; the ambassadors of peace
5 or, messengers. shall weep bitterly.

New Translation.

7. Behold, the mighty men cry without;
 The ambassadors of peace weep bitterly.

6. *And wisdom and knowledge shall be, &c.* This verse contains evidently an address to Hezekiah, and asserts that his reign would be characterized by the prevalence of piety and knowledge. This chapter abounds in sudden transitions; and it accords with its general character that when JEHOVAH had been addressed (ver. 5), there should then be a direct address to Hezekiah. ¶ *The stability.* This word denotes *firmness, steadiness, constancy*; and means that in his times knowledge and the fear of the Lord would be settled on a firm foundation. The whole history of the virtuous reign of Hezekiah shows that this was fulfilled. See 2 Kings xviii. ¶ *And strength of salvation.* Or saving strength; that is, mighty or distinguished salvation. Thy times shall be distinguished for great reforms, and for the prevalence of the doctrines of salvation. ¶ *The fear of the Lord is his treasure.* The main riches of Hezekiah and of his reign. It shall not be distinguished for wars and conquests, for commercial enterprise, or for external splendor, but for the prevalence of piety, and the fear of the Lord.

7. *Behold.* This verse introduces a new subject by a sudden transition from the subject in the previous verses. It is designed, with the two following, to exhibit the desolation of the land on the invasion of Sennacherib, and the consternation that would prevail. For this purpose, the prophet introduces (ver. 7,) the ambassadors who had been sent to sue for peace, as having sought it in vain, and as weeping now bitterly; he represents (in ver. 8,) the desolation that abounded, and the fact that Sennacherib refused to come to any terms; and (in ver. 9,) the extended desolations that had come upon the fairest portions of the land. ¶ *Their valiant ones.* The "valiant ones" of the Jews who had been sent to Sennacherib to obtain conditions of peace, or to enter into a negotiation with him to spare the city and the nation. The word which is here rendered "valiant ones" *אַרְיֵלָם* *erellâm*, has given great perplexity to expositors. It occurs nowhere else in the Scriptures. The LXX render the verse, "with the dread of you shall they be terrified; they, of whom you have

8 The highways lie waste, the way- | the covenant, he hath despised the ci-
faring man ceaseth : he hath broken | ties, he regardeth no man.

New Translation.

8. The highways are desolate;
The traveller ceaseth :—
He hath broken the covenant;
He despiseth the cities;
He regardeth no man.

been afraid, will, for fear of you, raise a grievous cry." Jerome, in the Vulgate, renders it, "Behold, they seeing, cry without," &c., as if the word was derived from *רָאָה* to see. The Chaldee renders it, "And when it shall be revealed to them, the messengers of the people who went to announce peace, shall cry bitterly." The Syriac, "If he shall permit himself to be seen by them, they shall weep bitterly," &c. Symmachus and Theodotion render it, *ὁὖν ἐφθίσεσθαι αὐτοῖς*—*Lo, I will appear to them*. So Aquila, *ἐφθίσεσθαι αὐτοῖς*. Most or all the versions seem to have read it as if it were compounded of *אָרָא* *אָרָא* *אָרָא* *I will appear to them*. But probably the word is formed from *אָרָא* the same as *אָרִיאֵל* *Ariel*, a hero (see Note ch. xxix. 1), and means their hero in a collective sense, or their heroes; that is, their men who were distinguished as military leaders, and who were sent to propose terms of peace with Sennacherib. The most honorable and valiant men would be selected of course for this purpose (comp. Note ch. xxx. 4), but now they had made the effort to obtain peace in vain, and were returning with consternation and alarm. ¶ *Shall cry without*. Publicly; openly; so that their voice would be heard in the streets. They would lift up their voice with weeping as they returned; and publicly proclaim with bitter lamentation that their efforts to obtain peace had failed. ¶ *The ambassadors of peace*. Who should be sent to obtain peace. When Sennacherib had invaded the land, and had advanced as far as to Lachish, Hezekiah sent messengers to him with a rich present, having stripped even the temple of its gold, and sent him all the silver which was in his treasury, evidently for the purpose of propitiating his favor, and of inducing him to return to his own land, and to spare Jerusalem. 2 Kings xviii. 14—16. But it was all in vain. Sennacherib sent his generals with a great host against Jerusalem, and was unmoved by all the treasures which Hezekiah had sent to him, and by his solicitations for peace. 2 Kings xviii. 17. It was to

the *failure* of this embassy that Isaiah refers in the passage before us.

8. *The highways lie waste.* This verse contains a description of the desolations that had been caused by the invasion of Sennacherib. Some have understood it as containing the description which the ambassadors sent by Hezekiah gave of the effects of the invasion. Thus Grotius interprets it. But it is probably a description made by the prophet himself, and is designed to state *one cause* why the messengers that had been sent out wept bitterly. They had not only failed of inducing Sennacherib to abandon his purpose of invading Judea and attacking Jerusalem, but they had witnessed the effects of his invasion already. The public ways were desolate. In the consternation and alarm that was produced by his approach, the roads that had been usually thronged were now solitary, and still. A mournful desolation already prevailed, and they apprehended still greater calamities, and hence they wept. ¶ *The wayfaring man ceaseth.* Heb. He that passes along the road ceases. That is, there is a cessation of travel. No one is seen passing along the streets that used to be thronged. ¶ *He hath broken the covenant.* This may either mean that the Assyrian king had violated the compact which had been made with him by Ahaz, by which he was to come and *aid* Jerusalem against the allied armies of Syria and Samaria (see Notes on ch. vii.), or it may mean that he had violated an implied compact with Hezekiah. When Judea was threatened with an invasion by Sennacherib, Hezekiah had sent to him when he was at Lachish and had sought for peace. 2 Kings xviii. 14. In that embassy Hezekiah said, "I have offended, return from me; that which thou putttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." To pay this, Hezekiah exhausted his treasury, and even stripped the temple of its golden ornaments. 2 Kings xviii. 15, 16. A compact was thus made by which it was understood that Sennacherib was to withdraw his army, and depart from the land. But notwithstanding this, he still persisted in his purpose, and immediately despatched a part of his army to lay siege to Jerusalem. *All* the treaties, therefore, had been violated. He had disregarded that which was made with Ahaz, and that which he had now himself made with Hezekiah, and was advancing in violation of all to lay siege to the city. ¶ *He hath despised the cities.* That is, he disregards their defences, and their strength; he invades and

9 The earth mourneth *and* languisheth ; Lebanon is ashamed *and* ^{6 or, withered away.} hewn down ; Sharon is like a wilderness ; and Bashan and Carmel shake off their fruits.

New Translation.

9. The land mourneth ; it languisheth ;
 Lebanon is put to shame ; it is hewn down ;
 Sharon is like a desert ;
 And Bashan and Carmel shake off [their leaves].

takes all that comes in his way. He *speaks* of them with contempt and scorn as being unable to stand before him, or to resist his march. See his vain and confident boasting in ch. x. 9, and xxxvi. 19. ¶ *He regardeth no man.* He spares no one ; and he observes no compact with any man.

9. *The earth mourneth, &c.* The land through which he has passed. For the sense of this phrase, see Note ch. xxiv. 4. ¶ *Lebanon is ashamed and hewn down.* For the situation of Lebanon see Note ch. x. 34. The phrase "Lebanon is ashamed," is evidently figurative. Lebanon was distinguished for its ornaments of beautiful cedars. Here it is represented as being stript of these ornaments ; and as covered with shame on that account. There is not any direct historical evidence that Sennacherib *had* advanced to Lebanon, though there are some intimations in Isaiah that this had occurred (see Note ch. xiv. 8), and it was certainly a part of the boast of Sennacherib that he had done it. See ch. xxxvii. 24. There is certainly no improbability in supposing that he had sent a part of his army to ravage the cities and country in the vicinity of Lebanon. See ch. xx. 1. ¶ *Sharon is like a wilderness.* Sharon was the name of a district south of Mount Carmel along the coast of the Mediterranean, extending to Cesarea and Joppa. The name was almost proverbial to express any place of extraordinary beauty and fertility. See Isa. xxxv. 2, lxx. 10, 1 Chron. v. 16, xxvii. 29, Cant. ii. 1. There was also another Sharon on the east side of the Jordan, and in the vicinity of Bashan, which was also a fertile region. 1 Chron. v. 16. To this, it is more probable that the prophet here refers, though it is not certain. The *object* seems to be to mention the most fertile places in the land as being now desolate. ¶ *Bashan.* For an account of the situation of Bashan subsequently called Batanea, see Note ch. ii. 13. ¶ *And Carmel.* See Note on ch. xxix. 17. ¶ *Shake off* their fruits. The

10 Now will I rise, saith the LORD; | 11 Ye shall conceive chaff; ye shall
now will I be exalted; ^A now will I lift | bring forth stubble : your breath as fire
up myself. | shall devour you.

A Ps. 44. 10.

New Translation.

10. Now will I arise, saith JEHOVAH ;
Now will I be exalted ;
Now will I lift up myself.
11. Ye shall conceive chaff ;
Ye shall bring forth stubble :
Your own spirit is the fire that shall consume you.

words "their fruits," are not in the Hebrew. The LXX read this, "Galilee and Carmel are made bare," or nakod, *φανερὰ ἔσται κ. τ. λ.* The Hebrew word נָכַר probably means to shake; to shake out, or off; and refers here to the fact probably that Bashan and Carmel are represented as having shaken off *their leaves*, their principal ornaments, and were now lying desolate as in winter.

10. *Now.* This verse commences another transition. In the previous verses the desolation of the land had been described, and the hopelessness of obtaining any terms of favor from Sennacherib, or of binding him to any compact. In this state of desolation, when inevitable ruin seemed to be coming upon the nation, God said that he would interpose. ¶ *Will I rise, &c.* To vengeance; or to punish the invading host. The emphasis in this passage should be placed on "I," indicating that JEHOVAH would himself do what could not be effected by men. ¶ *Now will I be exalted, &c.* That is, God would so interpose that it should be manifest that it was *his* hand that brought deliverance.

11. *Ye shall conceive chaff.* An address of God to the Assyrians. The figure is one that denotes that their counsels should be vain. Chaff and stubble are used in the Scriptures, in contrast with grain, to denote any thing which is not solid, nutritious, or substantial; then any thing which is frivolous, useless, vain. A similar image occurs in ch. xxvi. 18. See Note on that place. Comp. ch. lix. 4. ¶ *Your breath as fire shall devour you.* The word "breath" here (רוּחַ spirit) is evidently used in the sense of the Greek θυμός and denotes probably *anger*, as in ch. xxx. 28. It refers to the haughty and arrogant spirit of Sennacherib; the enraged and excited mind intent on

12 And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.

13 Hear, ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised * the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

* Matt. 23. 12.

New Translation.

12. And the people shall be as lime that is burned;
Like thorns cut up and consumed in the fire.

13. Hear, ye that are far off, what I have done;
And know ye that are near, my power.

14. The sinners in Zion are struck with dread;
Terror hath seized the hypocrites [who say],
"Who among us can dwell in consuming fire?"

"Who among us can dwell in everlasting burnings?"

victory and plunder. And the sense is, that his mind so intent on conquest; so proud, so excited, so angry, would be the means of his own destruction. Lowth proposes to read "my spirit," but for this change there is no authority from MSS. The sense is, that the spirit of Sennacherib was like a raging and consuming fire; and that this would be the cause of his ruin.

12. *And the people.* In the army of Sennacherib. ¶ *As the burnings of lime.* As if placed in a burning lime-kiln, where they must certainly be destroyed. See ch. xxx. 33. Comp. Amos ii.

1. ¶ *As thorns cut up, &c.* As thorns, or small brush-wood, that has been long cut up and perfectly dried are speedily and easily consumed, so shall it be with the Assyrian army. This is an image like many that are employed denoting that the destruction of the army of the Assyrians would be sudden and entire.

13. *Hear, ye that are far off.* This is an address of JEHOVAH, indicating that the destruction of the Assyrian army would be so signal that it should be known to distant nations, and should constitute an admonition to them. ¶ *Ye that are near, &c.* Ye Jews; or the nations immediately adjacent to Judea. The phrase "far and near," is equivalent to *all*.

14. *The sinners in Zion are afraid.* This verse is evidently designed to describe the consternation and alarm that was produced in Jerusalem on impenitent sinners and hypocrites by a view of the judgment of God on the army of Sennacherib. They would see his wrath on his

enemies then ; and in view of the terrors of his indignation as evinced on that army they would be alarmed, and would ask how it would be possible for them to endure such wrath for ever. If the effect of the wrath of God even *for a night* when it should blaze against that great army was so terrible, and so consuming, how could it be borne for ever ? This seems to be the general idea of the passage. A great variety of interpretations have been proposed which may be seen in Vitringa, Pool, &c. The phrase *sinners in Zion* here refers to the wicked and rebellious in Jerusalem. ¶ *Fearfulness hath surprised.* They are filled with consternation and dread. ¶ *The hypocrites.* Those who professed to serve God, and yet who were secretly depending on the aid of Egypt. See ch. xxxi. Comp. Note ch. ix. 17. The sentiment here is, that those who professedly are the friends of God, but who are secretly and really his enemies, are often alarmed at his judgments. When the judgments of God overtake sinners, they are secretly conscious that they deserve also his wrath, and their minds are filled with consternation. So in a time of prevailing sickness, or in a time of pestilence, they who have really no confidence in God, and no evidence that they are prepared to die, are filled with alarm. A true friend of God will be calm in such scenes ; a hypocrite will show by his consternation that he has no religion. ¶ *Who among us.* The expression means “ who of our number ; who can abide to dwell in eternal fire ? ” implying that they felt that they were exposed to it, and that this heavy judgment and wrath was impending over them. ¶ *Shall dwell with the devouring fire.* Some have understood this as referring to the fires which they supposed the Assyrian would kindle in Jerusalem, apprehending that he would take and burn the city. But the more probable interpretation is that which refers it to the judgment that would be brought upon the Assyrians—the burning wrath of God like fire that would consume them. The destruction of the Assyrians is repeatedly represented under the image of a storm and tempest, where there would be the “ flame of devouring fire.” See Note ch. xxix. 6. The sense is this. ‘ God has suddenly consumed that immense army of his foes by the tokens of his wrath. Such must be the awful punishment of the wicked. How can *we* abide it ? We also, though among his people, are his foes, and are exposed to his wrath. How can we endure the terrors of that day when his burning wrath shall also overtake us ? ’ ¶ *Shall dwell with everlasting burnings ?* Who among us could endure to suffer amid such burning

15 He ^a that walketh ³ righteously | bribes, that stoppeth his ears from
and speaketh ⁴ uprightly; he that despiseth the gain of ⁵ oppressions, that hearing of ⁷ blood, and shutteth his ^a
shaketh his hands from holding of | eyes from seeing evil;

^a Ps. 15. 2.
5 or, *despise*.

³ *in righteousness.*
⁷ *blood.*

⁴ *uprightly.*
^a Ps. 119. 37.

New Translation.

15. He who walketh in righteousness, and speaketh right things,
Despising the gain of oppressions,
Shaking his hands from holding a bribe,
Closing his ears from hearing of blood,
And closing his eyes from seeing evil,

wrath for ever? If that wrath is so fierce and terrible as to consume such an immense host in a single night, who could abide it should it be continued from age to age, for ever and for ever? This is the rational and obvious sense of this passage; and it implies (1.) That hypocrites will be greatly alarmed when they see punishment come upon the open and avowed enemies of God. (2.) That in such times they will have none of the peace and quiet confidence which his true friends have. (3.) That such an alarm is evidence of conscious guilt and hypocrisy. (4.) That the persons here spoken of had a belief of the doctrine of eternal punishment—a belief which hypocrites and sinners always have, else why should they be alarmed? (5.) That the punishment of those who are sinners among the people of God, and of hypocrites in the church, will be dreadful and terrific. This seems to have been the conviction here. They saw that if *such* judgments came upon those who had had no knowledge of the true God, it must be infinitely more terrible on those who had been trained amidst the institutions of religion, and who had professed attachment to the true God. And so it will be in a pre-eminent degree among those who have been trained in the Christian church, and who have been the professed but insincere followers of the Lord Jesus Christ.

15. *He that walketh righteously.* In this and the following verses the prophet presents, in contrast, the confidence and the security of the righteous. He first, in this verse, describes the characteristics of the righteous, and in the following verses their confidence in God, and their security and safety. The first characteristic of the righteous man is that he walks righteously; that is, he *lives* righteously; he does right. ¶ *And speaketh uprightly.* The second characteristic—his *words* are well-ordered, and true. He is not false, perfidious, slan-

16 He shall dwell on ^a high; his | of rocks; bread shall be given him,
place of defence *shall be* the munitions | his waters *shall be* sure.

^a Heights, or, High places.

New Translation.

16. He shall dwell on high;

The strong-holds of the rocks shall be his high defence;

His bread shall be given him, his waters shall be sure.

derous, or obscene in his words. If a private individual, his words are simple, honest, and true; if a magistrate, his decisions are according to justice. ¶ *He that despiseth the gain of oppressions.* Marg. *deceits.* The third characteristic—he abhors the gain that is the result of imposition, of false dealing, and false weights. He does not improperly commend what he has, or conceal its defects, or undervalue that which others possess. Or if it mean *oppressions* as the word usually does, then it means, that he does not oppress the poor; or take advantage of their needy condition; or affix exorbitant prices, or extort payment in a manner that is harsh and cruel. ¶ *That shaketh his hands, &c.* The fourth characteristic. This relates particularly to magistrates. They adjudge causes according to justice, and do not allow their judgment to be swayed by the prospect of reward. ¶ *That stoppeth his ears, &c.* This is the fifth characteristic. It means, evidently, he who does not listen to a proposal to shed blood; or to any scheme of violence, and robbery, and murder. The Hebrew word rendered “blood,” is in the plural, “bloods;” and evidently means bloodshed, or murder. ¶ *And shutteth his eyes from seeing evil.* He does not *desire* to see it; he is not found in the places where it is committed; and he does not participate in the plans of evil. A righteous man should not only have no part in evil, but he will keep himself if possible from being a witness of it. A man who sees all the evil that is going forward; that is present in every brawl and contention; is usually a man who has a fondness for such scenes, and who may be expected to take part in them. It is a remarkable fact that very few of the society of Friends are ever seen in courts of justice as *witnesses*. The reason is, that they have no fondness for seeing the strifes and contentions of men; and are not found in those places where evil is usually committed. This is the sixth characteristic of the righteous man; and the sum of the whole is, that he keeps himself from all forms of iniquity.

17 Thine eyes shall see the King | in his beauty: they shall behold the
John 17. 24. 1 of far distances. | land that¹ is very far off.

New Translation.

17. Thine eyes shall see the king in his beauty;
 They shall behold the extreme borders of the land.

16. *He shall dwell on high.* See the margin. Heights, or high places, were usually deemed places of safety, as being inaccessible to an enemy. Thus a high tower, a lofty rock, and a cliff, are represented as places of safety because they were inaccessible to an enemy. The sense here is, that such a man as is described in ver. 15 should be preserved from alarm and danger, *as if* his habitation were on a lofty cliff or rock. The particular and special meaning is, that he should be safe from the anger, and wrath, and consuming fire, which the sinner and the hypocrite dreaded. Ver. 14. ¶ *His place of defence, &c.* He shall be as secure as if his dwelling were on the lofty rocks. ¶ *The munitions of rocks.* The literal translation of this place would be, 'The strong holds of the rocks shall be his lofty fortress.' Comp. Note ch. ii. 21. ¶ *Bread shall be given him, &c.* He shall be sustained, and his life shall be preserved.

17. *Thine eyes.* The eyes of the righteous, described in ver. 15. ¶ *Shall see the king in his beauty.* Some understand this of the Assyrian king. Thus Kimchi understands it, and supposes it means that they shall see him at the walls of Jerusalem; that is, shall see him destroyed. But this, manifestly, cannot be the meaning. Vitringa supposes it means *ЖЕHOVAH* himself, as the king of his people, and that they should see him in his glory. Others suppose it refers to the Messiah. But the immediate connexion requires us to understand it of Hezekiah. Comp. Note ch. xxxii. 1, 2. The sense is, 'You shall be safe. You shall be defended from the hostile army of the Assyrian. You shall be permitted to live under the peaceful and prosperous reign of your pious monarch; you shall see him, not with diminished territory and resources; but with the *appropriate* beauty and magnificence which becomes a monarch of Israel.' ¶ *The land that is very far off.* You shall be permitted to look to the remotest part of the land of Judea as delivered from enemies, and as still under the happy sceptre of your king. You shall not be confined by a siege, and straitened within the narrow walls of Jerusalem. The empire of Hezekiah shall be extended over the wide dominions that appropriately belong to him;

18 Thine heart shall meditate ter- | the ² receiver? where is he that count-
ror. Where is the scribe? where is | ed the towers?

² weigher.

NEW TRANSLATION.

18. Thine heart shall meditate on the [past] terror—[saying]

“Where is now the scribe?

“Where is the weigher?

“Where is he that counted the towers?”

and the nation shall be at peace; and you shall be permitted to range freely over the whole land, and even over the parts that are now occupied by the forces of the Assyrian. Virgil has a beautiful passage remarkably similar to this:

—juvat ire, et Dorica castra,
Desertosque videre locos, litusque relictum.—Æn. ii. 28.

18. *Thine heart.* The heart of the people of Jerusalem that should be preserved. ¶ *Shall meditate terror.* This is similar to the expression in Virgil:

—forsan et hæc olim meminisse juvabit.—Æn. i. 303.

The sense is, ‘You shall hereafter *think over* all this alarm and distress. When the enemy is destroyed, and the city saved, and the king shall reign in magnificence over all the nation then enjoying peace and prosperity, you shall recall these days of terror and alarm; you shall then ask with gratitude and astonishment, Where are they who caused this alarm? Where are now they who so confidently calculated on taking the city? They are all gone—and gone in a manner fitted to excite astonishment and adoring gratitude.’ “Sweet is the recollection,” says Roseninüller, “of dangers that are passed.” ¶ *Where is the scribe?* How soon, how suddenly has he vanished! The word *scribe* here (סֹפֵר) evidently refers to some prominent class of officers in the Assyrian army. It is from סָפַר to count, to number, to write; and probably refers to a *secretary*, perhaps a secretary of state or of war; or an *inspector general*, who had the charge of reviewing an army. Jer. xxxvii. 15, lii. 25, 2 Kings xxv. 19. ¶ *Where is the receiver?* Margin as in the Hebrew, *weigher*. The Vulgate renders this, “Where is he that ponders the words of the law?” The LXX, ‘Where are the counsellors (συμβουλευοντες)?’ Probably the word refers to him who *weighed* the tribute, or the pay of the soldiers; and

19 Thou shalt not see a fierce people; a people of a deeper speech than thou canst perceive; of a ³ stammering tongue, *that thou canst not understand.*
 20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that shall not be taken down*; not one of the stakes thereof shall ever ³ be removed, neither shall any of the cords thereof be broken.

3 or, ridiculous.

v Rev. 2. 12.

New Translation.

19. That fierce people thou shalt not see;
 That people of obscure speech which thou couldst not hear,
 Of a barbarous tongue which thou couldst not understand.
 20. Look upon Zion, the city of our solemnities.
 Thine eyes shall behold Jerusalem a quiet habitation,
 A tent that shall not be moved;
 Whose stakes shall not be plucked up for ever,
 And whose cords shall not be broken.

refers doubtless to some officer in the army of the Assyrian; probably, I think, to him whose office it was to have charge of the *military chest*, and to pay the army. ¶ *Where is he that counted the towers?* That is, who made an estimate of the strength of Jerusalem—either Sennacherib, or some one appointed by him to reconnoitre and report on the means which the city had of defence. Comp. ch. xxxvi. 4.

19. *Thou.* The Jews; the inhabitants of Jerusalem. ¶ *Shalt not see a fierce people.* Or rather, 'this fierce and boasting people you shall not see.' They shall not enter the city; but though they are advancing with so much confidence, they shall be suddenly cut off and destroyed. The word rendered "fierce," *רָעָה* from *רָעָה*, probably means *strong*, or *wicked*. Lowth renders it, "barbarous people," as if it were *רָעָה*. Michaelis also adopts this reading by supposing an error in transcribing, a change of *ה* into *ב*. Such a change *might* have easily occurred; but there is no authority from the MSS. for making an alteration in the text. The word *strong*, or *mighty*, agrees well with the connexion. ¶ *A people of a deeper speech.* A people speaking a language unintelligible to you; whose language is so *deep*, i. e. so dark, or obscure, that it cannot be understood by you. This refers to the army of the Assyrians, who spoke the Syrian language, which was understood by some of the Jews, but which was unintelligible to the mass. See ch. xxxvi. 11. ¶ *Than thou canst perceive.* Than you can understand. ¶ *Of a stammering tongue.* See Note ch. xxviii. 11. The margin is "ridiculous;" a sense which the He-

brew will bear; but the more appropriate meaning is that of a barbarous, or unintelligible foreign language.

20. *Look upon Zion.* Lowth renders this, "Thou shalt see Zion," by changing the Hebrew text in conformity with the Chaldee. There is no doubt that this accords with the sense of the passage, but there is no authority for the change in the text. It stands in contrast with what had been said in ver. 19. There, the prophet had said that they should no more see those foreign armies that were coming to invade them. Here, he directs them to look upon Zion, implying that they should be permitted to behold Zion in a situation such as he proceeds to describe it. 'You shall not see that foreign army carrying desolation as they design through the city and the land. They shall be destroyed. But behold Zion! Her you shall see, quiet, prosperous, happy, peaceful.' ¶ *The city of our solemnities.* Where the religious solemnities of the nation were celebrated. ¶ *A quiet habitation.* Free from invasion, and from the terrors of war. ¶ *A tabernacle.* A tent; a dwelling such as was common in the nomadic mode of life in the East. The whole city is described under the image of a *tent* that is fixed and undisturbed; where the family may reside in safety and comfort. ¶ *That shall not be taken down.* The sense is, it shall not be *struck* in order to removal. ¶ *Not one of the stakes thereof.* Still keeping up the idea of a tent. The *stakes* here refer to the poles or fixtures which were driven into the ground in order to fasten the tent to them to enable them to spread it; or to the small stakes or pins that were driven in the ground in order to fasten the cords by which the tent was extended. The following cut will give



21 But there the glorious LORD *will* be unto us a place ⁵ of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

⁵ broad of space, or, hands.

New Translation.

21. But there the glorious JEHOVAH will be unto us
A place of rivers, and streams that are broad;
Where no oared galley shall pass,
Neither shall any mighty ship go through.

an idea of the mode in which tents were commonly pitched, and will serve to explain this passage, as well as the similar passage in ch. liv.

2. ¶ *Shall ever be removed.* It shall be a fixed and permanent habitation. The word "ever" must mean an indefinite period of duration. Sennacherib had designed to blot out the name of the people of God, and destroy their separate and independent existence. The prophet says that that should never be done. Jerusalem, the residence then of his people and the emblem of his church, would be safe, and would not be destroyed. There would *always* be a safe and quiet abode for the friends of the Most High. In this sense it accords with the declaration of the Saviour, that the gates of hell should not prevail against his church. ¶ *Neither shall any of the cords thereof be broken.* Cords were used in tents to fasten the cloth to the poles; or to fasten it to the pins which had been driven into the ground, in order to extend the cloth, and to make it firm.

21. *But there.* In Jerusalem; or in his church, of which Jerusalem was the emblem. ¶ *The glorious LORD.* The glorious JEHOVAH. Lowth renders it "the glorious name of JEHOVAH," taking עֲדָי as if it were pointed עֲדָי to be a noun. So the Syriac and the LXX read it. The word *glorious* מְדִינָה means magnificent; meaning that JEHOVAH would manifest himself there as magnificent or great in the destruction of his enemies, and in the protection of his people. ¶ *Will be unto us.* Unto his people. ¶ *A place.* It seems to be harsh to say that JEHOVAH would be *a place*; but the meaning is, that he would be to them *as* such a place; or his presence with them would be like broad rivers and streams; that is, his presence and blessing would be such as would be represented by broad rivers and streams flowing through a land, or encompassing a city. Rivers and streams in a land, or flowing to and around a city, are sources of fertility, the channels of commerce, and objects of great beauty. Such seems to

be the idea here. The presence of JEHOVAH would be to them a source of great prosperity and happiness ; there would be an increase to the nation of all that could really add to its welfare ; and a beauty would be thrown around the city and nation like majestic and useful rivers. It is *possible* that there may have been some allusion here to some cities that were encompassed or penetrated by rivers and canals, like Babylon, or Memphis in Egypt, &c. Such cities derived important advantages from streams and rivers. But Jerusalem had no such commercial advantages ; nothing of this nature to contribute to its prosperity or beauty. The prophet says, that the presence of JEHOVAH would be to them what these rivers were to other cities. ¶ *Of broad rivers and streams.* Heb. ‘rivers, streams of broad spaces, or hands.’ The sense seems to be, broad rivers that are made up of confluent streams ; or rivers to which many streams are tributary—like the Nile—and which are therefore made *broad*, and capable of navigation. The phrase here used—in the Heb. ‘broad of hands,’—properly denotes *broad on both hands*, or as we would say, *on both sides* ; that is, the shores would be separated far from each other. The word *hand* is often used in Hebrew to denote the *side*, the shore, or the bank of a river. The following extract will show the importance of such rivers : “In such a highly cultivated country as England, and where great drought is almost unknown, we have not an opportunity to observe the fertilizing influence of a broad river ; but in South Africa, where almost no human means are employed for improving the land, the benign influence of rivers is most evident. The Great, or Orange River, is a remarkable instance of this. I travelled on its banks, at one time, for five or six weeks ; when, for several hundred miles, I found both sides of it delightfully covered with trees of various kinds, all in health and vigor, and abundance of the richest verdure ; but all the country beyond the reach of its influence was complete desert. Every thing appeared to be struggling for mere existence ; so that we might be said to have had the wilderness on one side, and a kind of paradise on the other.” *Campbell.* ¶ *Wherein shall go, &c.* The mention of broad rivers here seems to have suggested to the prophet the idea that broad navigable rivers, while they were the channels of commerce, and the source of prosperity, also gave to an enemy the opportunity of approaching easily with vessels of war, and attacking a city. He, therefore, says that no such consequence would follow from the fact that JEHOVAH would be to them in the place of broad

22 For the LORD is our judge, the LORD is our law-giver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they

6 statute-maker.

could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

7 or, they have forsaken thy tacklings. a 1 Cor. I. 27.

New Translation.

22. For JEHOVAH is our judge;

JEHOVAH is our lawgiver;

JEHOVAH is our king:

He will save us.

23. Thy ropes hang loose;

They could not make firm the base of the mast;

They could not spread the sail:

Then shall a great spoil be divided;

The lame shall take the prey.

rivers. No advantage could be taken from what was to them a source of prosperity and happiness. While other cities were exposed to an enemy in the very quarters, and from the very sources from which they derived their wealth and prosperity, it would not be so with them. From what constituted their glory—the protection of JEHOVAH—no danger ever could be apprehended. It had all the advantage of broad rivers and streams, but with none of their attendant exposures and perils. ¶ *No galley with oars.* That is, no small vessel—for larger vessels were propelled by sails. Still the reference is doubtless to a vessel of war; since vessels of commerce would be an advantage, and would not be to be feared, and it would not be an object of congratulation—that none of them should be there. ¶ *Neither shall gallant ship.* No great (גָּדִיר) or magnificent ship; no ship fitted out for purposes of war. The sense is, therefore, that though Jerusalem should be thus favored, yet it should be safe, and unapproachable by an enemy. ¶ *Pass thereby.* Pass over the broad rivers and streams; there should be no ships of war passing on those streams.

22. For the LORD is our Judge, &c. JEHOVAH will be to us nothing but a source of happiness, truth, prosperity. His presence will be to us only a blessing, and a means of prosperity and joy. The repetition of the name JEHOVAH three times is common in the Scriptures.

23. Thy tacklings. This is evidently an address to Sennacherib. The mention of the war-galley and the ship seems to have suggested

the application of the figure to the enemies of the Jews, and particularly to Sennacherib. The prophet, therefore, compares the Assyrian to a ship that was rendered unmanageable, and unserviceable; whose sails were unfastened, and whose mast could not be made firm, and which was therefore at the mercy of winds and waves. The Hebrew which is here rendered "thy tacklings are loosed," means 'thy cords are let go;' that is, the cords or ropes that fastened the sails, the masts and the rudder, were loosened. In such a condition the ship would of course go to ruin. ¶ *They could not well strengthen their mast.* They could not fix it firm or secure. It is evident that if the *mast* cannot be made firm, it is impossible to navigate a ship. It is to be observed here, however, that the word which our translators have rendered "well" וְ not only signifies *well* as an adverb, but is also used as a noun, and means a *stand* or *station* (Gen. xl. 13, xli. 13, Dan. xi. 20, 21); and also a *base* or *pedestal*, 1 Kings vii. 31, Ex. xxx. 18, 28, xxxi. 9, xxxv. 16, xxxviii. 8, Lev. viii. 11. It may be used here to denote the *socket*, or *base* of the ship's mast; or the cross-beam through which a hole was made to let the mast into, and to hold it firm. This was called by the Greeks *ἰστροπέδη* (Odyssey 12, 51), or *μυστόδμη*, *ἰστροδόχη* (Iliad i. 434). The translation, therefore, 'They could not make fast the base of their mast,' would better express the sense of the Hebrew. The LXX render it "thy mast gave way." ¶ *They could not spread the sail.* Of course as the ropes were all loosened, and the mast could not be made firm, it would be in vain to attempt to spread a sail. The sense is, that the plan of the Assyrian would be disconcerted, his scheme discomfited, and his enterprise would come to naught. He and his army would be like a vessel at sea without sails. ¶ *Then is the prey of a great spoil divided.* The word *divided* here means shall be distributed, or apportioned as spoil or plunder was usually among victors. The sense is, that much plunder or booty would be taken from the army of the Assyrian and distributed among the Jews. See Note on ver. 4. It is certain that Hezekiah had given to Sennacherib three hundred talents of silver, and thirty talents of gold, and had stripped the temple, and given the gold that was on the temple to him (2 Kings xviii. 14—16), and this treasure was doubtless in the camp of the Assyrians. And it is certain that *after* this invasion of Sennacherib, the treasures of Hezekiah were replenished, and that his wealth abounded; so much so that he made an improper and ostentatious display of it to the am-

24 And the inhabitant shall not say, I am sick; ^a the people that dwell therein shall be forgiven: their iniquity.

^a Rev. 21. 4.

^c Jer. 50. 20.

New Translation.

24. And the inhabitants shall not say, "I am infirm:"

The people that dwell therein is freed from the punishment of their iniquity.

bassadors that came from Babylon (2 Kings xx. 13—15); and there is every presumption therefore that a great amount of spoil was collected from the camp of the Assyrian. ¶ *The lame take the prey.* The lame among the inhabitants of Jerusalem. It shall be so abundant, and shall be so entirely abandoned by the Assyrians, that even the feeble and the defenceless shall go forth to the camp and take the spoil that is left.

24. *And the inhabitant.* The inhabitant of Jerusalem. ¶ *Shall not say I am sick.* That is, probably, the weak and the infirm of the inhabitants of Jerusalem shall not plead their infirmity as an excuse for not going forth against the Assyrians. But the spoil shall be so abundant, and the facility for taking it so great, that even the sick, the aged, and the infirm shall go forth nerved with new vigor to gather the spoil. ¶ *The people that dwell therein.* In Jerusalem. ¶ *Shall be forgiven their iniquity.* This is equivalent to saying that the calamities of the invasion would be entirely removed. This invasion is represented as coming upon them as a judgment for their sins. When the Assyrian should be overthrown it would be a proof that the sin which had been the cause of the invasion had been forgiven, and that God was now disposed to show them favor and mercy. It is common in the Scriptures to represent any calamity as the consequence of sin, and to identify the removal of the calamity and the forgiveness of the sin. Thus the Saviour said (Mark ii. 5,) to the man afflicted with the palsy, "Son, thy sins be forgiven thee." And when the scribes murmured, the Saviour urged that the power of forgiving sins and of healing disease was the same, or that the forgiveness of sin was equivalent to the removal of disease. Mark ii. 9.

CHAPTER XXXIV.

ANALYSIS OF THE CHAPTER.

THE xxxivth and xxxvth chapters make one distinct and beautiful prophecy, consisting of two parts, the first containing a denunciation of judgment on the enemies of the Jews and of JEHOVAH—particularly Edom (ch. xxxiv.); and the second a most beautiful description of the flourishing state of the people of God that should follow these judgments. ch. xxxv.

At what time this prophecy was delivered it is uncertain, and indeed can be determined by nothing in the prophecy itself. It is observable, however, that it is the close of the first part of the *prophecies* of Isaiah, the remaining chapters to the xlth, which commences the second part of the prophecies, being occupied with an historical description of the invasion of Sennacherib and his army. It has been supposed (see the Introduction, § 2, 3,) that between the delivery of the prophecies in the first and second portion of Isaiah an interval of some years elapsed, and that the second part was delivered for his own consolation, and the consolation of the people near the close of his life.

A somewhat similar purpose and feeling, as I apprehend, led to the composition and publication of the prophecy before us. It is the close of the first portion of his prophecies; the last of the series of separate and independent predictions. The *general strain* of his prophecies thus far has been that, however numerous and mighty were the enemies of the Jews, and however formidable their armies and their power, the people of God would be delivered from them all. Such was the case in regard to the allied armies of Syria and Samaria (ch. vii, viii.); of the Assyrian (ch. x.); of Babylon (ch. xiii, xiv.); of Moab (ch. xv, xvi.); of Damascus and Ethiopia (ch. xvii, xviii.); of Egypt (ch. xix, xx.); and more particularly of the Assyrians under Sennacherib (ch. xxv, xxix, xxx, xxxi, xxxii, xxxiii.). The prophecy before us I regard as a kind of *summing up*, or recapitulation of all that he had delivered; and the general idea is, *that the people of God would be delivered from all their foes, and that future happy times under the Messiah would succeed all their calamities.* This he had expressed often in the *particular prophecies*; he here expresses it in a summary and condensed manner.

Keeping this general design of the prophecy in view, we may observe that it consists of the following parts.

- I. A *general statement* that all the enemies of the people of God would be destroyed, ch. xxxiv. 1—4.
 - (a.) The nations of the earth are summoned to see this, and to become acquainted with the purpose of God thus to destroy all his enemies, ver. 1.
 - (b.) The destruction of the enemies of God described under the image of a great slaughter, denoting their entire overthrow, vs. 2, 3.
 - (c.) The same destruction described under the image of the heavens rolled together as a scroll, and the stars falling, ver. 4.
- II. This *general truth* particularly applied to Edom or Idumea as among the most virulent of their enemies, and as a representation of them all, vs. 5—17.
 - (a.) JEHOVAH's vengeance should come upon the land of Idumea, and the land should be covered with the slain, and soaked in blood, vs. 5—8.
 - (b.) The entire and utter desolation of the land of Idumea is foretold in language remarkably resembling that used of the de-

struction of Babylon. The kingdom should be destroyed; the land laid waste; and the whole country should become a dwelling place of wild beasts, *vs.* 9—17.

- III. The future happy times that should succeed—the times of the Messiah—are exhibited (*ch.* xxxv.) in language of great beauty and sublimity. This is the substance of all that the prophet had predicted, and all his visions terminate there. The wilderness shall blossom; the sick and the afflicted shall be healed; the desolate lands shall be fertile; there shall be no enemy to annoy, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

As so large a part of this prophecy relates to Edom, or Idumea, it may be proper to preface the exposition of the chapter with a brief notice of the history of that country, and of the causes for which God denounced vengeance upon that land. The evidences of the fulfillment of the prophecy will be exhibited in the course of the exposition. See Notes on *vs.* 9—17.

Idumea was the name given by the Greeks to the land of Edom, the country which was settled by Esau. The country which they occupied extended originally from the Dead Sea to the Euxine gulf of the Red Sea. Their territory however they extended considerably by conquest, and carried their arms to the east and northeast of Moab, and obtained possession of the country of which Bozrah was the chief city. To this they had had access through the intervening desert without crossing the country of the Moabites, or Ammonites. The capital of East Idumea was Bozrah; the capital of South Edom was Petra, or Sela—called in 2 Kings xiv. 7, Joktheel. See Note *ch.* xvi. 1.

This country received its name from Esau, the son of Isaac, and the twin brother of Jacob, and the elder of the two. He was called Edom, which signifies *red*, from the color of the red pottage which he obtained from Jacob by the sale of his birth-right. *Gen.* xxv. 30. After his marriage he removed to Mount Seir, and made that his permanent abode, and the country adjacent to it received the name of Edom. Mount Seir had been occupied by a people called Horites, who were displaced by Esau, when he took possession of their country and made it his own. *Deut.* ii. 12. The Edomites were at first governed by princes, improperly translated "Dukes," *Gen.* xxxvi. 9—31. They were an independent people until the time of David. They seem to have continued under the government of separate princes, until the apprehension of foreign invasion compelled them to unite under one leader, and to submit themselves to a king. When Moses and the children of Israel were passing through the wilderness, as the land of Edom lay between them and Canaan, Moses sent ambassadors to the king of Edom, soliciting the privilege of a peaceful passage through their country, on the ground that they were descended from the same ancestor, and promising that the property of the Edomites should not be injured by the children of Israel, and offering to pay for all that they should consume. *Num.* xx. 14—19. To this reasonable request the king of Edom sent a positive refusal, and came out with a strong army to resist them. *Num.* xx. 20. This refusal was long remembered by the Jews, and was one cause of the hostile feeling which was cherished against them. The kingdom of Edom seems to have risen to a considerable degree of prosperity. There is indeed no direct mention made of it after this until the time of David; but it seems to have then risen into so much importance as to have attracted his attention. David carried his arms there after having obtained a victory over the Syrians, Moabites, and Ammonites. It is not known, indeed, what was the cause of this war, but it is known that David slew eighteen thousand Edomites in the valley of Salt (2 Sam. viii. 13, 1 Chron. xviii. 12), and the rest of them were either brought into subjection under Joab, or forced to fly into foreign countries. Hadad, their young king, fled to Egypt, and was favorably received by Pharaoh, and was highly honored at his court. He was married to the sister of Tahpanes, the sister of the queen of Egypt. 1 Kings xi. 15—20. Yet though he lived at the court of Pharaoh, he waited only for an opportunity to recover his kingdom, and when David and Joab were dead he proposed to the king of Egypt to make an effort to accomplish it. He returned to Idumea, but was unsuccessful in his attempts to overcome the garrisons which David had stationed to guard and

secure the country. Joseph. Ant. B. viii. ch. 2. The kingdom of Edom continued under the house of David until the time of Jehoshaphat, and was probably governed by deputies or viceroys appointed by the kings of Judah. In the reign of Jehoshaphat they joined the Moabites and Ammonites in an attempt to surprise Jehoshaphat, and to recover their freedom, but they were unsuccessful. In the reign of Jehoram the son of Jehoshaphat, however, they rose in a body, and though they suffered great slaughter, yet they regained their freedom. 2 Chron. xxi. 8—10. After this, no attempts were made to subdue them for more than sixty years. In the reign of Amaziah king of Judah, however, they were attacked, and ten thousand of them fell in battle in the valley of Salt, and many were made prisoners; their capital, Selah, was taken by storm, and the two thousand captives were by Amaziah's orders thrown down the ragged precipices near the city, and dashed in pieces. 2 Kings xiv. 7, 2 Chron. xxv. 12. Universal History, vol. i. p. 380, Ed. Lond. 1779. 8vo. When the Jews were subdued by the Babylonians, and carried captive; when their city and temple were destroyed and the land laid waste, they seem to have regarded it as a favorable opportunity to avenge all the injustices which they had suffered from the hands of the Jews. They joined the Babylonians in their attempts to subdue Jerusalem, and exulted in the fall and ruin of the city.

Remember, O Lord, the children of Edom

In the day of Jerusalem; who said

Rase it, rase it, even to the foundation thereof. Ps. cxxxvii. 7.

They seem to have resolved to take full vengeance for the fact that their nation had been so long subjected by David and his successors; to have cut off such of the Jews as attempted to escape; to have endeavored to level the whole city with the ground; to have rejoiced in the success of the Babylonians, and to have imbrued their hands in the blood of those whom the Chaldeans had left—and were thus held to be guilty of the crime of fratricide by God. See particularly Obad. 10—12, 18; Ezek. xxv. 12, 13, 14; xxxv. 3—15. It was *for this especially* that they were denounced and threatened by the prophets with heavy judgment, and with the utter destruction of the nation. Isa. xxxiv. 5, 10—17; Jer. xlix. 7—10, 12—18; Ezek. xxv. 12, 13, 14, 15, xxxv. 1—15; Joel iii. 19; Amos i. 11; Obad. vs. 2, 3, 8, 17, 18; Mal. i. 3, 4. This refusing to aid their brethren the Jews, and joining with the enemies of the people of God, and exulting in their success, was the great crime in their history which was to call down the divine vengeance, and terminate in their complete and utter ruin.

Their exultation did not long continue; and their cruelty to the Jews did not long remain unpunished. Five years after the taking of Jerusalem, Nebuchadnezzar humbled all the states around Judea, and particularly Idumea. Jer. xxv. 15—26, Mal. i. 3, 4. John Hircanus afterwards entirely conquered them, and compelled them to receive circumcision and the law. They continued subject to the later kings of Judea until Jerusalem was taken by the Romans. A part of them left their own land and settled in the southern part of Judea within the boundaries of the tribes of Simeon and Judah. The name Idumea was transferred to this part of the land of Judea which they occupied, and this is the Idumea which is mentioned by Pliny, Ptolemy, Strabo, and other ancient writers. The people who remained in the vicinity of Mount Seir, and who occupied the ancient territory of Idumea, became mingled with the children of Nebaioth, a son of Ishmael, and were called ever afterwards by the name of Nabatheans. Their own kingdom was thus blotted out, and their name was lost. In their own land they ceased to be a separate people, and mingled with the other descendants of Ishmael; in Judea they became, under John Hircanus, converts to the Jewish faith; received the rite of circumcision; and were incorporated with the Jews. Very interesting remains of cities and towns of Idumea, and particularly of Petra, have been recently discovered by the travellers Burckhardt, and Seetzen. See Universal History, vol. i. 370—383; Biblical Repository, vol. iii. pp. 247—270; Gesenius's Introduction to his Commen. on this chapter; and the Travels of Burckhardt, Lehigh, Laborde, and Stephens; and Keith on the Evidences of Prophecy, pp. 135—168.

1 Come near, ye nations, to hear ;
and hearken, ye people : let the earth
hear, and ; all that is therein ; the
world, and all things that come forth
of it.

2 For ^{the} indignation of the LORD
is upon all nations, and his fury upon

^{e Pa. 49. 1. f Deut. 28 1. i the fulness thereof.}

all their armies : he hath utterly de-
stroyed them, he hath delivered them to
the slaughter.

3 Their slain also shall be cast out,
and their stink shall come up out of
their carcases, and the mountains shall
be melted with their blood.

^{A Zeph. 3. 8.}

New Translation.

VISION XXIX. CHAP. XXXIV, XXXV. *Idumea.*

1. Draw near, ye nations, to hear ;
And ye people hearken !
Let the earth hear, and all that is therein ;
The world, and all that spring from it.
2. For the wrath of JEHOVAH is upon all nations,
And his anger upon all their armies :
He hath devoted them to destruction,
He hath given them up to slaughter.
3. Their slain shall be cast out,
From their carcases the stench shall ascend ;—
And the mountains shall melt with their blood.

1. *Come near, ye nations, to hear.* That is, to hear of the judgments which God was about to execute, and the great purposes which he was about to accomplish. If the supposition be correct that this and the following chapter contain a *summing up* of all that the prophet had thus far uttered ; a declaration that ALL the enemies of the people of God should be destroyed—the last of which, and the most violent and bitter of which, was Idumea ; and that this was to be succeeded by the happy times of the Messiah, then we see a plain reason why all the nations are summoned to hear and attend. The events pertain to them all ; the truths communicated are of universal interest. It is not uncommon for the prophets thus to call on the nations of the earth to hear what they have to communicate. ¶ *And all that is therein.* Heb. as in the margin, “fulness thereof ;” that is, all the inhabitants of the earth. ¶ *All things that come forth of it.* All that proceed from it ; that is, all the inhabitants that the world has produced. The LXX render it, “the world and the people (ο λαός) who are therein.”

2. *For the indignation of the LORD, &c.* JEHOVAH is about to express his wrath against all the nations which are opposed to his people. ¶ *He hath utterly destroyed them.* In his purpose, or intention.

4 And 'all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

1 Ps. 102. 26. Ezek. 38. 7, 8. Joel 2. 31. 3. 15, 16.

Matt. 24. 29. 2 Pet. 3. 10. Rev. 6. 13, 14.

New Translation.

4. And all the host of heaven shall melt away;
 And the heavens shall be rolled up as a scroll:
 And all their host shall fall down,
 As the falling of leaves from the vine,
 And as the falling of figs from the fig-tree.

The prophet represents this as so certain that it may be exhibited as already done.

3. *Their slain also shall be cast out.* They would lie unburied. The slaughter would be so extensive, and the desolation would be so entire, that there would not remain enough to bury the dead. Comp. Note ch. xiv. 19. ¶ *And the mountains shall be melted with their blood.* The expression here is evidently hyperbolic, and means that there should be a vast quantity of blood poured out; that as mountains and hills are wasted away by descending showers and impetuous torrents, so the hills should be washed away by the vast quantity of blood that should be shed by the anger of JEHOVAH.

4. *And all the host of heaven.* On the word *host* (אֲרָצִים) see Note ch. i. 9. The heavenly bodies often represent kings and princes. Comp. Note on ch. xxiv. 21. ¶ *Shall be dissolved.* וְהִתְפָּתְּלוּ. This figure Vitringa supposes is taken from the vulgar prejudice by which the stars of heaven appear to be crystals, or gems, set in the azure vault of heaven, which may *melt* and flow down by the application of heat. The sense is, that there should be great destruction; that the princes and nobles who had opposed God and his people would be destroyed, *as if* the sparkling stars, like gems, should *melt* in the heavens, and flow down to the earth. ¶ *And the heavens shall be rolled together as a scroll.* The word *scroll* here (סֵפֶר *sēphēr*) means a roll, or a book. Books were made of parchment, leaves, &c., and were *rolled together* instead of being *bound* as they are with us. The idea here is evidently figurative. The figure is taken from what strikes the eye, that the heaven above us is *an expanse* (רָקִיעַ Gen. i. 8, Ps. civ. 2,) which is *spread out*, and which might be *rolled together*, and thus pass away. It is possible that there may be a reference here also to the fact, that in a storm, when the sky is filled with dark rolling

5 For my sword shall be bathed in | upon Idumea, * and upon the people of
heaven: behold, it shall come down | my curse, to judgment.

p Jer. 49. 7.

New Translation.

5. For my sword rushes intoxicated from heaven ;
Behold on Edom it shall descend,
And upon the people of my curse for vengeance.

clouds, the heavens seem to be *rolled together*, and to be passing away. The sense is, that there would be great destruction among those high in office and in power—a destruction that would be well represented by the rolling up of the firmament, and the destruction of the visible heavens and their host, and by leaving the world to ruin and to night. ¶ *And all their host shall fall down.* That is, their stars ; either by being as it were *melted*, or by the fact that the *expanse* in which they are apparently located would be rolled up and removed, and there being no *fixtures* for them they would fall. This is a most striking and beautiful figure. The same image here employed occurs in Rev. vi. 13. One somewhat similar occurs in Virgil, Georg. i. 365, seq. The sense is, that there would be vast commotion among the nations that were the objects of the divine displeasure ; that they would be consigned to ruin as certain and as awful as if the stars of heaven were to fall, and all the vast expanse in which they are set should be wrapped together and pass away. ¶ *As the leaf falleth off from the vine,* &c. That is, in a storm, or when violently shaken.

5. *For my sword shall be bathed in heaven.* A sword is an instrument of vengeance ; and is often so used in the Scriptures because it was often employed in capital punishments. See Note ch. xxvii. 1. This passage has given much perplexity to commentators, on account of the apparent want of meaning of the expression that the sword should be *bathed in heaven*. Lowth reads it,

For my sword is made bare in the heavens ;

following in this the Chaldee which reads *ܐܝܬܝܐ ܕܝܠܕܝܐ ܕܝܠܕܝܐ ܕܝܠܕܝܐ shall be revealed*. But there is no authority from MSS. for this change in the Hebrew text. The Vulgate renders it, *Quoniam inebriatus est in celo gladius meus* ; ‘my sword is intoxicated in heaven.’ The LXX render it in the same way, *Ἐμεθύσθη ἡ μάχαιρά μου ἐν τοῦ οὐρανοῦ* ; and the Syriac and Arabic in the same manner. The Hebrew word *יָרָה* from

6 The sword of the LORD is filled with the fat of the kidneys of rams :
 with blood ; it is made fat with fatness, for the LORD hath a sacrifice in Bozrah,
 and with the blood of lambs and goats, and a great slaughter in the land of
 Idumea.

r ch. 32. 1, &c.

NEW TRANSLATION.

6. The sword of JEHOVAH is glutted with blood ;
 It is satiated with fatness ;
 With the blood of lambs and goats,
 With the fat of the kidneys of rams ;
 For JEHOVAH hath a sacrifice in Bozrah,
 And a great slaughter in the land of Edom.

יִי means properly to drink to the full ; to be satisfied, or sated with drink ; and then to be full or satiated with intoxicating liquor, to be drunk. It is applied to the sword, as satiated or made drunk with blood, in Jer. xlv. 10.

And the sword shall devour,
 And it shall be satiate, and made drunk with their blood.

And thus in Deut. xxxii. 42, a similar figure is used respecting arrows, the instruments also of war and vengeance :

I will make mine arrows drunk with blood ;
 And my sword shall devour flesh.

A similar figure is often used in Oriental writers, where the sword is represented as glutted, or satiated, or made drunk with blood. See Rosenmüller on Deut. xxxii. 42. Thus Bohaddinus in the life of Saladin, in describing a battle in which there was a great slaughter, says, "The swords drank of their blood until they were intoxicated." The idea here is, however, not that the sword of the Lord was made drunk *with blood* in heaven, but that it was intoxicated, or made furious with wrath ; it was excited as an intoxicated man is who is under ungovernable passions ; it was in heaven that the wrath commenced, and the sword of divine justice rushed forth as if intoxicated, to destroy all before it. There are few figures, even in Isaiah, that are more bold and original than this. ¶ *It shall come down upon Idumea.* See the Analysis of the chapter for the situation of Idumea, and for the causes why it was to be devoted to destruction. ¶ *Upon the people of my curse.* The people devoted to destruction.

6. *The sword of the LORD is filled with blood.* The idea here is

taken from the notion of sacrifice, that God would devote to sacrifice, or to destruction, the inhabitants of Idumea. With reference to that, he says, that his sword, the instrument of slaughter, should be satiated with blood; there should be so great a slaughter, that the sword should be covered with blood. ¶ *It is made fat with fatness.* The allusion here is to the sacrifices which were made for sin, in which the blood and the fat were devoted to God as an offering. See Lev. vii. ¶ *With the blood of lambs and goats, &c.* These animals were usually offered in sacrifice to God among the Jews, and to speak of a *sacrifice* was the same as to speak of the offering of rams, lambs, bullocks, &c. Yet it is evident here that they denote *the people* of Idumea, and that these terms are used to keep up the image of a *sacrifice*. The idea of sacrifice was always connected with that of *slaughter*, as the animals were slaughtered before they were offered. So here, the idea is, that there would be a great *slaughter* in Idumea; that it would be so far of the nature of a sacrifice that they would be *devoted* to God and to his cause. It is not evident that any particular classes of people are denoted by the different animals here mentioned, and the probability is, that as the animals here mentioned include all, or nearly all those usually offered in sacrifice, so the expressions denote simply that all classes of people in Idumea would be devoted to the slaughter. Grotius, however, supposes that the following classes are intended by the animals specified, to wit, by *the lambs*, the people in general; by *the goats*, the priests; by *the rams*, the opulent inhabitants. ¶ *For the LORD hath a sacrifice.* That is, there will be a slaying, and the inhabitants shall be devoted by him to destruction. It shall be as if the inhabitants of Bozrah should be offered to him in the same manner as lambs are offered on the altar. ¶ *In Bozrah.* Bozrah is here mentioned as one of the chief cities of Idumea. It was a city of great antiquity, and was known among the Greeks and Romans by the name of BOSTRA. It is generally mentioned in the Scriptures as a city of the Edomites (Isa. xliii. 12, Amos i. 12, Jer. xlix. 13, 22), but once it is mentioned as a city of Moab, Jer. xlviii. 24. It probably belonged at different periods to both nations, as in their wars the possession of cities often passed into different hands. Bozrah lay southeast of Edrei, one of the capitals of Bashan, and was thus not properly within the limits of the Edomites, but was north of the Ammonites, or in the region of Auranitis, or in what is

now called the Haouran. It is evident, therefore, that in the time of Isaiah the Edomites had extended their conquests to that region. According to Burckhardt, who visited the Haouran, and who went to Bozrah, it is at this day one of the most important cities in the Haouran. "It is situated," says he, "in the open plain, and is at present the last inhabited place in the southeast extremity of the Haouran; it was formerly the capital of the *Arabia Provincia*, and is now, including its ruins, the largest town in the Haouran. It is of an oval shape, its greatest length being from east to west; its circumference is three quarters of an hour. It was anciently encompassed with a thick wall, which gave it the reputation of great strength. Many parts of this wall, especially on the west side, remain; it was constructed of stones of moderate size, strongly cemented together. The south, and south-east quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but the roofs are fallen in. The style of building seems to have been similar to that observed in all the other ancient towns of the Haouran. On the west side are springs of fresh water, of which I counted five beyond the precincts of the town, and six within the walls; their waters unite with a rivulet whose source is on the northwest side, within the town, and which loses itself in the southern plain at several hours distance; it is called by the Arabs, El Djeheir. The principal ruins of Bozrah are the following:—A square building which within is circular, and has many arches and niches in the wall. The diameter of the rotunda is four paces; its roof has fallen in, but the walls are entire. It appears to have been a Greek church.—An oblong square building, called by the natives Deir Boheiry, or the Monastery of the priest Boheiry.—The gate of an ancient house, communicating with the ruins of an edifice, the only remains of which is a large semi-circular vault.—The great mosque of Bozrah, which is certainly coeval with the first era of Mohammedanism, and is commonly ascribed to Omar el Khattab. The walls of the mosque are covered with a fine coat of plaster, upon which are many Cufic inscriptions in bas-relief running all round the wall.—The remains of a temple, situated on the side of a long street which runs across the whole town, and terminates at the western gate," &c. Of these, and other magnificent ruins of temples, theatres, and palaces, all attesting its former importance, Burckhardt has given a copious description. *Travels in Syria*, pp. 226—235, ed. Lond. 4to., 1822.

7 And the unicorns shall come down with them, and the bullocks with them; and their land shall be soaked with blood, and their dust made fat with fatness.

4 or, rhinoceros.

6 or, drunken.

NEW TRANSLATION.

7. And the wild buffaloes shall fall down with them,
And the bullocks together with the bulls;
And their land shall be drunken with blood,
And their ground fertilized with fat.

7. *And the unicorns.* Marg. *rhinoceros*. רִמְסִים from רָמַס. This was evidently an animal that was well known in Palestine, since it is frequently mentioned in the Old Testament, Num. xxiii. 22, Deut. xxxiii. 17, Job xxxix. 9, 10, Ps. xcii. 10, xxii. 21, xxix. 6, in all which places it is translated unicorn, or unicorns. The derivation of the word is uncertain; and it has been regarded as doubtful what animal is intended. The corresponding Arabic word denotes the *oryx*, a large and fierce species of the antelope. Gesenius supposes, however, that the *buffalo* is intended by the word; in accordance with the opinions of Schultens and De Wette. Rosenmüller also regards it as denoting the buffalo. Bochart regards it as denoting the *gazelle*, or a species of the antelope. It can hardly, however, be regarded as so small an animal as the *gazelle*. The gazelle is common in the neighborhood of Mount Sinai; and when Laborde passed through that region his companions killed four, "the father and mother and two little animals a fortnight old." He says of them: "These creatures, which are very lively in their movements, endeavored to bite when they were caught; their hair is a brown yellow, which becomes pale and long as the animals grow old. In appearance they resemble the Guinea pig. Their legs are of the same height, but the form of their feet is peculiar; instead of nails and claws, they have three toes in front and four behind, and they walk, like rabbits, on the whole length of the foot. The Arabs call it El Oueber, and know no other name for it. It lives upon the scanty herbage with which the rain in the neighborhood of springs supplies it. It does not burrow in the earth, its feet not being calculated for that purpose; but it conceals itself in the natural holes or clefts which it finds in the rocks." Journey through Arabia Petræa, pp. 106, 107. Lond. 8vo. 1836. Taylor (Heb. Con.) supposes it means the rhinoceros; a fierce animal that has a single horn on the nose, which is very strong, and which sometimes grows

8 For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion.

1 Jer. 46. 10. 2 Micah 6. 1. 3 Dent. 29. 22.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

New Translation.

8. For it is the day of vengeance to JEHOVAH,
A year of recompenses in the cause of Zion.

9. And her streams shall be turned into pitch,
And her dust into brimstone,
And her land shall become burning pitch.

to the height of thirty-seven inches. The ancient versions certainly regarded the word as denoting an animal with a single horn. It denotes here, evidently, some strong, fierce, and wild animal that was horned (Ps. xxii. 21), but perhaps it is not possible to determine precisely what animal is meant. Here it represents the people; or that portion of them that were strong, warlike, and hitherto unvanquished, and that regarded themselves as invincible. ¶ *Shall come down.* Shall be subdued, humbled, destroyed. ¶ *With them.* With the lambs and goats mentioned in ver. 6. All classes of the people shall be subdued and subjected to the slaughter. ¶ *And the bullocks with the bulls.* The young bulls with the old. All shall come down together—the fierce and strong animals representing the fierce and strong people. ¶ *And their land shall be soaked with blood.* Marg. *drunken*; the same word which is rendered "*bathed*" in ver. 5. ¶ *Their dust made fat.* Their land matured and made rich with the slain. A battle field is usually distinguished afterwards for its fertility. The field of Waterloo has thus been celebrated, since the great battle there, for producing rank and luxuriant harvests.

8. *For it is the day of the LORD's vengeance.* A time when JEHOVAH will take vengeance. ¶ *The year of recompenses for the controversy of Zion.* The time when he will recompense, i. e. punish those who have had a controversy with Zion.

9. *And the streams thereof.* The idea here is, that there would be utter and permanent destruction. There would be as great and awful a destruction as if the streams every where should become pitch or resin, which would be set on fire, and which would fill the land with flame and desolation. This image is very striking, as we may see by supposing the rivers and streams in any land to flow not with

10 It shall not be quenched night | up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever:
a Rev. 19. 2, 3.

NEW TRANSLATION.

10. Day and night it shall not be extinguished;
 For ever shall her smoke ascend.
 From generation to generation shall she be desolate;
 To eternal ages shall none pass through it.

water, but with heated pitch, turpentine, or tar, and that this was all suddenly kindled into a flame. It cannot be supposed that this is to be taken literally. The image is evidently taken from the destruction of Sodom and Gomorrah (Gen. xix. 25—28), an image which is more fully used in reference to the same subject in Jer. xlix. 17, 18. "And Edom shall be a desolation;—as in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it." ¶ *And the dust thereof into brimstone.* The ruin shall be as entire as if all the soil were turned into brimstone, which should be ignited and left burning.

10. *It shall not be quenched night nor day.* That is, the burning brimstone and pitch (ver. 9), the emblem of perpetual and entire desolation, shall not be extinguished. ¶ *The smoke thereof, &c.* The smoke of the burning pitch and brimstone shall ascend constantly. Every river and rivulet is supposed to be heated pitch, and every particle of dust sulphur, and all on fire, sending up from an extended region dense columns of smoke to heaven. No idea of ruin could be more sublime; no idea of the vengeance of God more terrible. This image has been copied by John to describe the future woes of the wicked (Rev. xiv. 11), and of mystical Babylon (Rev. xviii. 9, 18, xix. 2, 3). ¶ *From generation to generation it shall lie waste.* Full confirmation of this may be seen in the travels of Seetzen, of Burckhardt, of Volney, and Irby and Mangles, extracts of which have been collected and arranged by Keith (Evidences of Prophecy, pp. 135—168). Thus Volney says, "From the reports of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan and Karak, on the road of the pilgrims, there are to the southeast of the lake Asphaltites (Dead Sea), *within three days' journey*, upwards of thirty ruined towns *absolutely deserted*. Several of them have large edifices,

with columns that may have belonged to the ancient temples, or at least to Greek churches. The Arabs sometimes make use of them to fold cattle in ; but in general avoid them on account of the enormous scorpions with which they swarm." Volney's Travels, vol. ii., pp. 344—346. It is remarkable that an *infidel*, as Volney was, should in this, as in numerous other instances, have given a striking and minute confirmation of the ancient prophecies. Seetzen says (Travels, p. 46,) that he was told, that, "at the distance of two days and a half from Hebron he would find considerable ruins of the ancient city of Abde, and that for all the rest of the journey he would see *no place of habitation* ; he would meet only with a few tribes of wandering Arabs." Burckhardt has given the following description of the eastern boundary of Edom, and of the adjoining part of Arabia Petræa. "It might with truth be called Petræa, not only on account of its rocky mountains, but also of the elevated plain already described" (i. e. Shera, Seir, the territory of the Edomites, Travels, pp. 410, 435), "which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture ; in many places it is grown over with wild herbs, and must once have been thickly inhabited, for the traces of many towns and villages are met with on both sides of the Hadj road between Maan and Akaba, as well as between Maan and the plains of Haouran, in which direction also are many springs. At present all this country is a desert, and Maan is the only inhabited place in it." Burckhardt's Travels, p. 436. Of the remains of ancient cities still exposed to view in different places throughout Idumea, Burckhardt describes the ruins of a large town of which nothing remains but broken walls and heaps of stones ; the ruins of several villages in its vicinity (p. 418) ; the ruins of an ancient city, consisting of large heaps of hewn blocks of silicious stone ; and the extensive ruins of Arindela, an ancient town of Palestina Tertia. p. 441. "The following ruined places are situated in Djebel Shera (Mount Seir), to the south and southwest of Wady Mousa,—Kudaat Beni Madha, Djerba, Basta, Eyl, Ferdakh, Anyk, Bir el Beytar, Shemakh, and Syk." p. 444. Burckhardt also gives a most interesting description of the ruins of the ancient Petra which he discovered, the ancient capital of Edom, but which is too long to be transcribed here. See his Travels, pp. 422—432. Comp. Note on ch. xvi. 1. ¶ *None shall pass through it for ever and ever.* That is,

it shall not be a thoroughfare ; it shall not be a country through which caravans shall pass ; there shall be no roads, and it shall not be deemed safe to travel through it. It will be recollected that the original source of all their calamities, and the cause of all the judgments that came upon them, was the fact that they would not let the children of Israel pass peaceably through their land on their way to Canaan. See the Introduction to the chapter. As a punishment for this, God now says that their land shall *not be passed through* ; it shall not be a thoroughfare ; there shall be no travellers in it. God usually directs his punishment of individuals and of nations *in the line of their offences*, and thus his judgments become commonly *a recompense in kind*. Thus in 2 Sam. xxii. 26, 27, it is said :

With the merciful, thou wilt show thyself merciful ;
And with the upright man thou wilt show thyself upright.
With the pure thou wilt show thyself pure ;
And with the froward thou wilt show thyself unsavory.

In accordance with this prediction that no one should pass through Edom, Volney says, " The country has *not been visited by any traveller*, but it well merits such an attention." Travels, vol. ii. 344. Thus Burckhardt says, after he had entered, on the *northeast*, the territories of the Edomites, that he " was without protection in the midst of a desert *where no traveller had ever before been seen*." Travels in Syria, p. 421. It was then, he adds, " that for the first time he had ever felt fear during his travels in the desert, and his route thither was the most dangerous he had ever travelled." p. 400. " Seetzen, on a piece of paper pasted against the wall, notified his having penetrated the country in a direct line between the Dead Sea and Mount Sinai (through Idumea), *a route never before accomplished*." Burck. Syr. p. 553. Burckhardt had determined to attempt to pass the same way as being the shortest way to Jerusalem ; but he was repeatedly told it was *impossible* ; and the difficulty of the journey is illustrated in the travels of Captains Irby and Mangles. They offered five hundred piastres to an Arab tribe if they would conduct them to Wady Mousa, but nothing would induce them to consent. " They said they would not go if we would give them five thousand piastres, observing that money was of no use to a man if he lost his life." p. 349. So strikingly has this prediction been fulfilled.

11 But the ⁷cormorant and the bit- | the raven shall dwell in it: and he
 tern shall possess it; the owl also and | shall stretch out upon it the line of
7 or, pelican. d Zeph. 2. 14. Rev. 18. 2. | confusion, and the stones of emptiness.
e 2 Kings 21. 12.

New Translation.

11. But the cormorant and the porcupine shall inherit it;
 And the owl and the raven shall dwell in it;
 And he shall stretch upon it the line of devastation,
 And the plummet of desolation.

11. *But the cormorant.* This and the following verses contain a description of the desolations of Edom in language remarkably similar to that employed in the account of the destruction of Babylon, ch. xiii. 20—22, xiv. 23. The word here translated *cormorant* (נָמֵץ) occurs in this place and in Zeph. ii. 14, where it is rendered *cormorant*, and in Lev. xi. 18, Deut. xiv. 17, Ps. cii. 6, where it is rendered *pelican*. Bochart supposes it is the *ardea stellaris*, or *bitourn*, which frequents watery places in deserts and makes a horrible noise. The pelican is a sea-fowl, and cannot be intended here. The cormorant, or water-raven, is a large fowl of the pelican kind, which occupies the cliffs by the sea, feeds on fish, and which is extremely voracious, and which is the emblem of a glutton. It is not certain *what* fowl is intended here, but the word properly denotes a water-fowl, and evidently refers to some bird that inhabits desolate places. ¶ *And the bittern shall possess it.* For a description of the *bittern*, see Note ch. xiv. 23. ¶ *The owl also and the raven.* Well known birds that occupy deserts, and old ruins of houses or towns. The image here is that of desolation and ruin; and the sense is, that the land should be reduced to a desert, or a waste, that should not be inhabited by man, but should be given up to wild animals. How well this agrees with Edom, may be seen in the Travels of Burckhardt, Seetzen and others. In regard to the fact that the cormorant (נָמֵץ *kādh*) should be found there, it may be proper to introduce a remark of Burckhardt, who seems to have had no reference to this prophecy. "The bird *katta*," says he, "is met with in immense numbers. They fly in such large flocks that the boys often kill two or three of them at a time merely by throwing a stick among them." So also in regard to the fact that the owl and the raven shall dwell there, the following statements are made by travellers. Captain Mangles relates that while he and his fellow-trav-

12 They shall call the nobles thereof | to the kingdom, but none *shall be* there,
and all her princes shall be nothing.

NEW TRANSLATION.

12. And as to her nobles—they shall call them to the kingdom, and none
shall be there ;

And all her princes shall fail.

ellers were examining the ruins and contemplating the sublime scenery of Petra, "the screaming of the eagles, hawks, and owls, which were soaring above their heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene." So says Burckhardt : "The fields of Tafyle (situated in the immediate vicinity of Edom) are frequented by an immense number of crows." ¶ *And he shall stretch out upon it.* This is an allusion to the fact that an architect uses a *line*, which is employed to lay out his work. See Note ch. xxviii. 17. ¶ *The line of confusion.* A similar expression occurs in 2 Kings xxi. 13 : "I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab ;" i. e. I will apply the same measure and rule of destruction to Jerusalem that has been applied to Samaria. So Edom should be marked out for desolation, and for a waste. It was the work which God had *laid out*, and which he intended to perform. ¶ *And the stones of emptiness.* Probably the *plummet* which the architect commonly employed with his line. See Note ch. xxviii. 17. It is a fact, however, that Edom is at present an extended waste of stones and barren rocks. "We had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain." Burckhardt's Travels in Syria, p. 445.

12. *They shall call the nobles, &c.* A more correct rendering of this would be, 'As to the nobles, they shall call them, but there shall be there no kingdom.' The idea is, that the kingdom would be desolate ; there would be no people to rule. Or, the sense is, there shall be no nobles there who shall survive the destruction, and who can and will undertake the government of the ruined state. The idea is taken from a government or constitution where the monarch is chosen from the ranks of the nobility. Idumea was formerly governed, as we have seen (see the Introduction to the chapter), by *dukes*, or princes ; and it is probable that when it became a monarchy it was a part of the

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, *and* a court for ^s owls.

^s daughters of the owl, or, ostriches. ch. 13. 21, 22.
⁹ *Idum.* ² *Idum.* ³ or, night monster.

14 The ⁹ wild beasts of the desert shall also meet with ² the wild beasts of the island, and the satyr shall cry to his fellow; the ³ screech owl also shall rest there, and find for herself a place of rest.

New Translation.

13. And thorns shall spring up in her palaces;
 The nettle and the bramble in her strong holds:
 And she shall become a habitation for dragons,
 A residence for ostriches.
14. And the wild-cats and jackals shall meet one another;
 And the satyr shall call to his fellow:
 There also shall the night-spectre dwell quietly,
 And find for herself a place of rest.

constitution that the sovereign should be chosen from the ranks of the princes. The idea here is, that all now should be gone; none should be left who could be called to the throne; or if any were left, they would be unwilling to undertake the government of a country which had ceased to be a kingdom, or where all was disorder and confusion. ¶ *And all her princes shall be nothing.* Long since Idumea has ceased to be a kingdom, and there are neither nobles nor princes there, *nor* are there any remains of an organized and independent government.

13. *And thorns, &c.* See Note ch. v. 6. ¶ *It shall be an habitation of dragons.* On the meaning of the word *dragons*, see Note ch. xiii. 22. ¶ *Court for owls.* A place of resort, a residence of owls. The word rendered *court* (חֲצִירָה) means a dwelling-place, a habitation, as well as an inclosure, or court. The margin is, *daughters of the owl*, or *ostriches*. See Note ch. xiii. 21.—“I would,” says Stephens, when standing amidst the ruins of Petra the capital of Idumea (see Note ch. xvi. 1), and with this passage of Isaiah in his eye, “I would that the skeptic could stand as I did, among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses and the prophets, he believes the hand-writing of God himself, in the desolation and

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate;

New Translation.

15. There shall the arrow-snake make her nest, and lay her eggs;
 She shall hatch there, and nourish [her young] under her shadow:
 And there also shall the vultures be gathered together,
 Each one with her mate.

eternal ruin around him." Incidents of Travel in Egypt, &c., vol. ii. p. 76.

14. *The wild beasts of the desert.* There is in the original here a paronomasia, or pun, which cannot be conveyed in a translation.—The word rendered "wild beasts of the desert" (צִיָּיִם) is rendered by the LXX δαίμόνια, *demons*. On the meaning of the word, see Note ch. xiii. 21. ¶ *The wild beasts of the island.* Marg. *Ijim*, Heb. אִיִּים. See Note ch. xiii. 22. Probably the term denotes the *jackal*. Gesenius supposes it is so called from its howl, or nocturnal cry—from an Arabic word signifying to *howl*. ¶ *And the satyr.* See Note ch. xiii. 21. ¶ *Shall cry to his fellow.* A most shocking description of the desolation, when all that is heard among the ruins shall be the doleful cry of the wild beasts. ¶ *The screech-owl, &c.* Marg. *night-monster*. The word לַיְלִיָּה (from לַיַּל *night*) properly denotes a *night-spectre*, a ghost—a creature of Jewish superstition. The Rabbins describe it in the form of a female elegantly dressed that lay in wait for children by night—either to carry them off, or to murder them. The Greeks had a similar idea respecting the female 'Εμπίνα, and this idea corresponds to the Roman fables respecting the *Lamia*, and *Striges*, and to the Arabic notions of the *Ghûles*, whom they described as female monsters that dwell in deserts, and tear men to pieces. See Gesenius Comm. in loco; and Bochart Hieroz. t. ii. p. 831. The margin in our version expresses the correct idea. All this is descriptive of utter and perpetual desolation—of a land that should be full of old ruins, and inhabited by the animals that usually make such ruins their abode.

15. *There shall the great owl* (חֲשִׁיבֹנִית). Gesenius supposes that this is the *arrow-snake*, so called from its *darting*, or springing, in the manner of the *rattle-snake*—from an obsolete root to *draw one's self together, to contract*. Bochart in Hieroz. t. ii. lib. iii. c. xi. pp. 408—

16 *Seek ye out of the book of the LORD, and read; no one of these* shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

f Is. 2. 20. Jac. 5. 20. 2 Ps. 1. 19. g Mat. 5. 12. Lu. 21. 20.

NEW TRANSLATION.

16. Search ye from the book of JEHOVAH, and read :

Not one of these shall fail ;

No one shall lack her mate :

For His mouth it hath commanded,

And His Spirit it shall assemble them.

419, has examined the meaning of the word at length, and comes to the conclusion that it means the serpent which the Greeks called *aconias*, and the Latins *jaculus* :—the arrow-snake. The serpent is oviparous, and nourishes its young. The ancient versions, however, understand it in the same sense as the *kippod* in ver. 11—the hedgehog, or porcupine. ¶ *Under her shadow.* Shall nourish, or cherish her young. This might be done by the serpent that should coil up and cherish her young. ¶ *The vultures, &c.* The black vulture, according to Bochart ; according to Gesenius, the kite, or falcon ; so called from its swift flight. Either of them will suit the connexion. ¶ *Also be gathered.* Be gathered together ; shall be found in great numbers. ¶ *Every one with her mate.* They shall make their nests there ; that is, this shall be their home—their secure, undisturbed retreat.

16. *Seek ye out.* Look carefully at the prediction, and its fulfilment. This seems to be addressed to the inhabitants of that land, or to any who might doubt, or be disposed to examine. They were invited to compare the prediction with the fulfilment, and to see how literally all would be fulfilled—an examination which may be made now, and the prediction will be seen to have been accomplished with most surprising particularity and accuracy. ¶ *The book of the LORD.* The book of JEHOVAH, which he has caused to be written, referring perhaps especially to what Isaiah has here recorded ; including also what had been uttered by the other prophets in regard to Edom. The main reference is, however, doubtless, to what Isaiah has written ; and the invitation is to compare his predictions with the certain and remarkable evidence of the fulfilment. “ The prophet evidently contemplated the insertion of his prophecy among the sacred books of the Jews, from which those that followed him might judge of the correctness of the

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

NEW TRANSLATION.

17. And He hath cast the lot for them,
And His hand shall divide it unto them by line :
For ever shall they possess it,
From generation to generation shall they dwell therein.

prophecy." *Noyes*. That a collection of the various prophetic books was made, constituting one book or volume, and regarded as the work of inspiration, is well known, and is referred to during the captivity in Babylon by Daniel, Dan. ix. 2. The direction to search that book accords with the command of the Saviour, John v. 39, and the direction of Nicodemus, John vii. 32, to search the Scriptures. ¶ *No one of these shall fail*. Not one of these predictions, or these things which have been spoken. ¶ *None shall want her mate*. That is, none of the things which I have spoken shall want a fulfilment as its companion; none shall fail. The *language* is here evidently taken from the *pairing* of animals; and is language which denotes that all that is spoken shall be complete, or shall be entirely fulfilled. Some have understood this as referring to the wild animals of which he had spoken, and as meaning that in desolate Idumea they should be appropriately paired, and should breed and increase in abundance. But perhaps the more natural interpretation is to refer it to the predictions of the prophet, as meaning that no one thing which he had uttered should want a complete fulfilment. ¶ *For my mouth*. The word "my" is not in the Hebrew. The Hebrew phrase is בִּי-פִי הוּא, 'For the mouth, he, or that hath commanded.' The word הוּא stands for *He*, that is *Jehovah*, and the phrase means the same as *his* mouth, that is, the mouth of God. The LXX render it, "for the Lord hath commanded them." Lowth renders it, "for the mouth of *JEHOVAH*," &c., changing הוּא into יְהוָה in accordance with five MSS. and the translation of the LXX. ¶ *And his Spirit*. The Spirit of God; that is, *JEHOVAH* himself. ¶ *Hath gathered them*. Will collect, or assemble; i. e. the wild beasts spoken of in the previous verses that shall occupy desolate Idumea. It shall be the agency of God that shall bring them up upon the land to occupy it for ever.

17. And he hath cast the lot for them. He hath assigned to them

the land of Edom to be occupied by them as their portion. This *language* is taken from the fact that countries were commonly divided, particularly among conquerors, by the lot. In this way Judea was divided among the tribes of Israel. Num. xxvi. 55, 56. ¶ *His hand hath divided it unto them by line.* He has marked out, as a surveyor does, the land of Edom as the dwelling-place of the beasts of the forest. A land was usually surveyed and divided into proper parts or portions before the lot was cast. Josh. xviii. 4, 5, 6. ¶ *They shall possess it, &c.* The wild beasts mentioned in the previous verses. It shall be given up to perpetual desolation. The testimony of all travellers demonstrate that thus far this prediction has been strikingly fulfilled.

CHAPTER XXXV.

ANALYSIS OF THE CHAPTER.

THIS chapter is a continuation of the prophecy commenced in the previous chapter. See the Analysis of ch. xxxiv. for a general view of the design of the prophecy. The object of the whole prophecy is, to show that all the enemies of the people of God, and particularly Edom, which had so peculiarly and grievously offended them, should be destroyed; and that the destruction of their foes should be followed by times of security, prosperity, and joy.

That this chapter refers to the times of the Messiah is apparent from the slightest inspection of it. It so clearly describes the times of the gospel; so distinctly speaks of the very works which the Redeemer in fact performed; and is so full, and rich, and beautiful, that it cannot be regarded as referring to any other period. It has in many respects a strong resemblance to the predictions in ch. xi. and xii., and is incontestably among the most beautiful of the prophecies of Isaiah.

The chapter may be divided into the following portions:—

- I. The consolations which would follow the destruction of all their enemies, and the flourishing state which would succeed; as great a change as if the wilderness were to blossom like the rose, and the glory and beauty of Lebanon and Carmel should be given to the desert. vs. 1, 2.
- II. The exhortation addressed to those in office and authority to comfort the feeble, and strengthen the weak with the assurance that those blissful times would come. vs. 3, 4.
- III. The description of the actual condition of the future period of happiness which is foretold.
 - (a.) The eyes of the blind would be opened, and the deaf made to hear, and the lame man be cured. There would be a display of miraculous power in restoring the blind, the deaf and the lame, &c.; and in connexion with this there would be joy and happiness, abundance, represented by streams bursting forth in the desert. vs. 5, 6, 7.

- (b.) There would be purity. It would be a time of holiness. The way of access to these blessings would be open and free to all—even to all nations, but it would be a way for the pure only. Holiness would prevail; and none would avail themselves of these benefits who were not holy. ver. 8.
- (c.) It would be a time of safety. There would be no enemy that could overcome and subdue them. ver. 9.
- (d.) It would be a time of elevated joy—represented by the return to Zion from a long and painful captivity, ver. 10. The people of God would abide in security; and their sorrows would be ended. In the fulness of the blessings of the reign of the Messiah all their sorrow and sighing would flee away. ver. 10.

1 The wilderness, and the solitary place, shall be glad for them; and ^dthe

desert shall rejoice, and blossom as the rose.

d ch. 55. 12, 13.

NEW TRANSLATION.

1. The wilderness and the parched land shall be glad on account of these things;

And the desert shall blossom as the rose.

1. *The wilderness and the solitary place.* This is evidently figurative language, such as is often employed by the prophets. The word rendered "solitary place" (סְּוִיָּה) denotes properly *a dry place*; a place without springs and streams of water; and as such places produce no verdure, and nothing to sustain life, the word comes to mean a desert. Such expressions are often used in the Scriptures to express *moral* or *spiritual desolation*; and in this sense evidently the phrase is used here. It does not refer to the wastes or desolations of Judea, but to all places that might be properly called a moral wilderness, or a spiritual desert; and thus aptly expresses the condition of the heathen world that was to be benefited by the blessings foretold in this chapter. The parallel expressions in ch. xli. 17—19, xliv. 3, 4, show that this is the sense in which the phrase is here used; and that the meaning is, that *every* situation which might be appropriately called a moral wilderness—that is, the whole heathen world—would ultimately be made glad. The sense is, that as great and happy changes would take place in regard to those desolations *as if* the wilderness should become a vast field producing the lily and the rose; or as if (ver. 2) there should be imparted to such places the glory of Lebanon, and the beauty and fertility of Sharon and Carmel. ¶ *Shall be glad for them.* This is evidently a personification, a beautiful poetic figure by which the wilderness is represented as expressing joy. The sense is, the

2 It shall blossom abundantly, and | it, the excellency of Carmel and Sha-
rejoice even with joy and singing: the | ron; they shall see the glory of the
glory of Lebanon ' shall be given unto | Lord, *and* the excellency of our God.

g Hos. 14. 5, 6.

New Translation.

2. It shall blossom abundantly, and exult with joy and singing;
The glory of Lebanon shall be given to it,
The beauty of Carmel and of Sharon:
They shall see the glory of JEHOVAH,
The majesty of our God.

desolate moral world would be filled with joy on account of the blessings which are here predicted. The phrase "for them," expressed in Heb. by the affix **לָהֶם**, means doubtless *on account* of the blessings which are foretold in this prophecy. Lowth supposes, however, that the letter has been added to the word "shall be glad" **יִשְׂמְחוּ** by mistake, because the following word begins with a **מ**. The reading of the present Hebrew text is followed by none of the ancient versions; but it is nevertheless probably the correct reading, and there is no authority for changing it. The sense is expressed above by the phrase 'shall rejoice on account of the things contained in this prophecy;' to wit, the destruction of all the foes of God, and the universal establishment of his kingdom. Those who wish to see a more critical examination of the words here used, may find it in Rosenmüller and Gesenius. ¶ *And blossom as the rose.* The word rendered *rose* (**רֹז**) occurs only here and in Cant. ii. 1, where it is also rendered a *rose*. The LXX render it *the lily* (*λίλον*). The Vulgate also renders it *lilium*—the lily. The Syriac renders it also by a word which signifies the lily, or narcissus; or, according to the Syriac lexicographers, *the meadow saffron*, an autumnal flower springing from poisonous bulbous roots, and of a white and violet color. The sense is not, however, affected materially whatever be the meaning of the word. Either the rose, the lily, or the saffron, would convey the idea of beauty compared with the solitude and desolation of the desert. The word *rose* with us—as being a flower better known—conveys a more striking image of beauty, and there is no impropriety in retaining it.

2. *It shall blossom abundantly.* Heb. 'Blossoming it shall blossom;' a common mode of expression in Hebrew denoting *certainly*, *abundance*, *fulness*—similar to the expression (Gen. ii. 17), 'Dying

3 Strengthen ye the weak hands, | and confirm the feeble knees.

† Heb. 12. 12.

New Translation.

3. Strengthen ye the hands that are weak,
And confirm the tottering knees.

thou shalt die,' i. e. thou shalt surely die. The sense here is, it shall certainly blossom, or it shall blossom in abundance. ¶ *And rejoice even with joy, &c.* Strong figurative language, denoting the change, and the greatness of the blessings; as great as if in the lone desert, and in the waste wilderness, there should be heard the voice of joy and rejoicing. The LXX render this, 'the deserts of Jordan also bloom and rejoice;' and Jerome applies this to the preaching of John in the wilderness adjacent to Jordan. The LXX evidently read יִרְדֵּן instead of the Hebrew יִרְצֵן. Lowth has followed this, and rendered it, "the well-watered plain of Jordan shall rejoice," but without any authority from Heb. MSS. for the change. ¶ *The glory of Lebanon.* The glory or ornament of Lebanon was its cedars. For a description of Lebanon, see Note ch. x. 34. The sense here is, that the change would be as great under the blessings of the Messiah's reign as if there should be suddenly transferred to the waste wilderness the majesty and glory of Mount Lebanon. ¶ *The excellency of Carmel.* Carmel was emblematic of beauty, as Lebanon was of majesty, and as Sharon was of fertility. For a description of Carmel, see Note ch. xxix. 17; of Sharon, see Note ch. xxxiii. 9. The sense is clear. The blessings of the times of the Messiah would be as great, compared with what had existed before, as if the desert were made as lovely as Carmel, and as fertile as Sharon. The world, that in regard to comfort, intelligence, and piety, might be compared to a vast pathless desert, should be like the beauty of Carmel and the fertility of Sharon. ¶ *They shall see.* The deserts shall see; or the inhabitants of the desolate world shall see. ¶ *The glory of the Lord.* As manifested under the Messiah.

3. *Strengthen ye, &c.* That is, you who are in office; you who are the religious teachers and guides of the people. This is an address made by the prophet in view of what he had said and was about to say of the promised blessings. The sense is, strengthen and sustain the feeble and the desponding, by the promised blessings; by the assur-

4 Say to them *that are* of a ² fearful heart, Be strong, fear ³ not; behold, ⁴ your God will come *with* vengeance, *even* God *with* a recompence; he will come and save *you*.

² *hasty.* ³ ch. 44. 2. ⁴ ch. 26. 9. Luke 21. 22.

NEW TRANSLATION.

4. Say to the faint hearted, "Be strong; fear not;
 "Lo! your God!
 "Vengeance cometh; the retribution of God!
 "He will come and save you!"

ances (ch. xxxiv.) that all the enemies of God and his people will be destroyed; and that he will manifest himself as their protector, and send upon them the promised blessings. Or it may be regarded as addressed to those who should have influence and authority—the officers and ministers of religion—*when* these blessings should have come; and as being an exhortation to them to make use of the influences, the promises, and the consolations which would attend the coming of the Messiah, to strengthen the feeble and confirm those who were faint hearted. ¶ *The weak hands and confirm the feeble knees.* Strength resides mainly in the arms, and in the lower limbs, or the knees. If these are feeble the whole frame is feeble. *Fear* relaxes the strength of the arms, and the firmness of the knees; and the expressions 'weak hands,' and 'feeble knees,' become synonymous with saying, of a *timid, fearful, and desponding* frame of mind. Such were to be strengthened by the assurance of the favor of God, and by the consolations which would flow from the reign of the Messiah. The Jews, who looked abroad upon the desolations of their country, were to be comforted and strengthened by the hope of future blessings; those who lived in those future times were to be consoled by the assurances of the favor of God through the Messiah. Comp. Notes ch. xl. 1.

4. *Say to them.* This is still an address to the officers and ministers of religion, to make use of all the consolations which these truths and predictions furnish to confirm and strengthen the people of God. ¶ *Of a fearful heart.* Of a timid, pusillanimous heart; those who tremble before their enemies. The Hebrew is, as in the margin, 'of a *hasty* heart;' that is, of those who are disposed to *flee* before their enemies. See Note ch. xxx. 16. ¶ *Be strong, &c.* In the assurance that God will come and save you. ¶ *Behold, your God will come with vengeance.* That is, in the manner described in the previous chapter; and, *generally*, he will take vengeance on *all* the enemies of his peo-

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped :

6 Then shall the lame man leap as

an hart, and the tongue of the dumb sing : for in the wilderness shall waters ° break out, and streams in the desert.

⁂ Matt. 11. 5.

° ch. 41. 18. 42. 12.

New Translation.

5. Then shall the eyes of the blind be opened ;
And the ears of the deaf be unstopped.
6. Then shall the lame man leap as an hart,
And the tongue of the dumb shall sing :
For in the wilderness shall waters break forth,
And streams in the desert.

ple, and they shall be punished. The language in this chapter is, in part, derived from the captivity at Babylon (ver. 10), and the general idea is, that God would take vengeance on *all* their enemies, and would bring them complete and final deliverance. This does not mean that when the Messiah should come *he* would be disposed to take vengeance ; nor do the words " your God " here refer to the Messiah ; but it is meant that their God—**JEHOVAH**—would certainly come and destroy all their enemies, and prepare the way thus for the coming of the Prince of Peace. The general promise is, that however many enemies might attack them, or however much they might fear them, yet that **JEHOVAH** would be their Protector, and would completely humble and prostrate all their foes.

5. *Then.* In that future time ; during the period embraced in the promise ; as the result of his coming to save you from your enemies. ¶ *The eyes of the blind shall be opened.* The images in this verse and the following are images of joy and exultation. They describe the times of happiness when God would come to save them from their foes. This passage is so accurate a description of what the Messiah, the Lord Jesus, did, that it doubtless refers to the miracles which he would perform. In not a few instances did he in fact restore the blind to sight, giving thus the most unequivocal proof that he was the Messiah sent from God. Matt. ix. 27, xx. 30, Mark viii. 23, x. 46, Luke vii. 21. It is a full confirmation of the opinion that this passage refers to the Messiah that the Saviour himself appeals to the fact that he restored the blind to sight, as demonstration that he was the Messiah, implying that it was predicted that this would be a part of his appropriate work. Matt. xi. 5, comp. Luke iv. 18. ¶ *And the ears of the*

deaf be unstopped. Another demonstration of divine power; and another proof that should be furnished that the Messiah was from God. The Lord Jesus often gave this demonstration that he was invested with divine power. Matt. xi. 5, Mark vii. 32, 37, ix. 25.

6. *Then shall the lame man leap.* This was literally fulfilled after the coming of the Messiah. Acts xiv. 10, iii. 8. It is an *emblem* of the general joy which the coming of the Messiah would impart; and is an *instance* of the blessings which it would convey. ¶ *As an hart.* The word here used denotes the stag, or male deer. In Arabic it denotes the wild, or mountain goat; the chamois. The word sometimes refers to any species of deer or antelope; and this is referred to here from its quick and sprightly nature. ¶ *And the tongue of the dumb sing.* Shall be able to sing, and to praise God. On the restoration of the dumb to the benefits of language, see Matt. ix. 32, 33, Luke xi. 14, Matt. xii. 22, xv. 30, 31, Mark ix. 17. - ¶ *For in the wilderness shall waters break out, &c.* The joy shall be as great, and the blessings as numerous and refreshing, *as if* running fountains should suddenly break out in the desert, and the thirsty and weary traveller should be thus unexpectedly and fully supplied. The world, in regard to its real comforts without the gospel, may be not unaptly compared to a vast waste of pathless sands, and arid plains. Nothing will more strongly express the blessings of the gospel than the idea of cool, refreshing, abundant fountains and streams bursting forth in such pathless wastes. This is an image which would be very expressive to those who were accustomed to cross such deserts, and it is one which is frequently employed by the sacred writers, and especially by Isaiah. See Isa. xliii. 19, 20, xlviii. 21, xlix. 10, 11, lv. 1, lviii. 11. "Lameness and dumbness are the uniform effects of long walking in a desert; the sand and gravel produce the former, fatigue the latter. In such cases some of us have walked hours together without uttering a sentence; and all walked as if crippled, from the sand and gravel getting into the shoes; but the sight of water, especially if unexpected, unloosed every tongue, and gave agility to every limb; men, oxen, goats, sheep, and dogs, ran with speed and expressions of joy to the refreshing element."—*Campbell, Travels in Afrisa*. The Chaldee Paraphrast understands this as referring entirely to the return from the captivity at Babylon. "Then shall they see the exiles of Israel assembled, ascend to their own land as the swift stags, so that they shall not be hindered."

7 And the parched ground shall be- | of dragons where each lay, *shall be*⁹
 come a pool, and the thirsty land | grass, with reeds and rushes.
 springs ⁹ of water: in the habitation | 9 John 4. 14. 7. 38. 9 or, a court for.

New Translation.

7. And the Serab [*Mirage*] shall become a pool,
 And the thirsty ground springs of water ;
 In the habitation of dragons, where each lay,
 Shall be a dwelling for reeds and rushes.

7. *And the parched ground shall become a pool.* The idea is the same here as in the previous verse, that under the Messiah blessings should be as great as if "the parched ground" should become a lake of pure and refreshing water. The words "parched ground," however, probably do not convey the sense which Isaiah intended. The image which he had in his eye is much more striking and beautiful than that which is denoted by the "parched ground." Lowth translates it, "the glowing sand." The LXX the dry place, *ἀνδράς*. The Hebrew word שָׂרָב *Shārāb* properly denotes the heat of the sun, Isa. xlix. 10 ; and then the phenomena which is produced by the refraction of the rays of the sun on the glowing sands of a desert, and which gives the appearance of a sea or lake of water, so that the most experienced travellers are often deceived. This phenomenon is witnessed in the deserts of Arabia, and Egypt, and has been also seen occasionally in the south of France and in Russia. We have no word in English to express it. The French word by which it is commonly designated is *mirage*. It is caused by the refraction of the rays of the sun, an explanation of which may be found in the Edinburgh Encyclopædia, vol. xiv. pp. 753, 754, 755. It is often described by travellers, and is referred to in the Koran, ch. xxiv. 39.

The works of unbelievers are like *the Serab* in a plain,
 Which the thirsty man takes to be water, until he comes to it, and finds that it is not.

Mr. Sale's note on this place in the Koran is, "The Arabic word *Serab* signifies that false appearance which in the eastern countries is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun beams, 'by the quivering undulating motion of that quick succession of vapors

and exhalations which are extracted by the powerful influence of the sun.' (Shaw's Travels, p. 378.) It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward (for it always appears at the same distance), or quite vanishes." Q. Curtius also has mentioned it, in the description of the march of Alexander the Great across the Oxus to Sogdiana. "The vapor of the summer sun inflamed the sands, which when they began to be inflamed all things seemed to burn. A dense cloud, produced by the unusual heat of the earth, covered the light, and the *appearance of the plains was like a vast and deep sea.*" Curt. vii. 5. The Arabians often refer to this in their writings, and draw images from it. "Like the serab of the plain, which the thirsty take to be water." "He runs for the spoil of the serab,"—a proverb. "Deceitful as the appearance of water,"—a proverb also. "Be not deceived by the glimmer of the serab,"—another proverb. This appearance has been often described by modern travellers. See Shaw's Travels, p. 375; Clarke's Travels, vol. ii. p. 295; Belzoni's Travels and Operations in Egypt and Nubia, p. 196. The same appearance has been observed in India, and in various parts of Africa. "During the French expedition to Egypt, the phenomena of unusual refractions were often seen. The uniformity of the extensive sandy plains of Lower Egypt is interrupted only by small eminences, on which the villages are situated in order to escape the inundations of the Nile. In the morning and the evening, as many have remarked, objects appear in their natural position; but when the surface of the sandy ground is heated by the sun, the land seems at a certain distance terminated by a general inundation. The villages which are beyond it appear like so many islands situated in the middle of a great lake; and under each village is an inverted image of it. As the observer approaches the limits of the apparent inundation, the imaginary lake which seemed to encircle the village withdraws itself, and the same illusion is reproduced by another village more remote." Edin. Encyc. vol. xiv. p. 754. See Gesenius also, and Rosenmüller on this place. It is frequently seen now. "In the desert," says Prof. Robinson, "we had frequent instances of the *mirage* presenting the appearance of lakes of water and islands; and as we began to descend towards Suez, it was difficult to distinguish between these appearances and the distant real waters of the Red Sea." Travels in Palestine and the adjacent regions, in 1838. Bib. Repos. April 1839, p. 402. The idea of the pro-

phet, if he refers, as I suppose he does, to this phenomenon, is exceedingly beautiful. It is that the *mirage*, which has the appearance only of a sheet of water, and which often deceives the traveller, shall become a *real* lake ; that there shall be hereafter no deception, no illusion ; that man, like a traveller on pathless sands, weary and thirsty, shall no more be deluded and deceived by false appearances, and unreal hopes. The hopes and promises which this world can furnish are as delusive as is the *mirage* to the exhausted and thirsty traveller. Man approaches them, and like that delusive appearance they recede or vanish. If they are still seen, they are always at a distance ; and he follows the false and delusive appearance till he comes to the end of life. But the blessings of religion ; the promises of God through the Messiah, are like *real* lakes of water, and running streams to the thirsty traveller. They never deceive, never recede, never vanish, never are unsatisfactory. Man may approach them, knowing that there is no illusion ; he may satisfy his wants, and still the supply is unexhausted, and inexhaustible. Others also may approach the same fountain of pure joy, with as much freedom as other travellers may approach the running stream in the desert. ¶ *In the habitation of dragons.* See Note ch. xiii. 22. The sense of this is plain: The idea is, that the blessings which are promised shall be as great as if in such dry and desolate places there should be verdure and beauty. ¶ *Where each lay.* In every place which the wild beast had occupied. ¶ *Shall be grass.* Margin, *a court for.* The Hebrew word מִצֵּיר may mean either *grass*, or it may mean *a court*, or a habitation. The latter is undoubtedly the meaning of the word here, and thus it responds in the parallelism to the "*habitation* of dragons."

*In the habitation where each lay,
Shall be a court for reeds and rushes.*

¶ *Reeds and rushes.* These usually grew by ponds and marshes. The image which the prophet had been employing was that of a desert of sands and arid plains. He here says, that there should be *verdure*. In those pathless wastes there should spring up that which was nourished by water. The sense is, that those portions of the earth which are covered with moral desolation, like the pathless wastes of the desert, shall put on the appearance of moral cultivation and verdure.

8 And an highway shall be there, | not pass over it; ^s but it *shall be* for
and a way, and it shall be called, The | those: the way-faring men, though
way of holiness; the unclean shall | fools, shall not err *therein*.

^s ch. 62. l. Joel 2. 17. Rev. 21. 27.

^s ex., for he shall be with them.

New Translation.

8. And a highway shall be there, and a path;
And it shall be called "The holy way;"
No unclean person shall pass through it,
But He himself shall be with them walking in the way,
And the simple shall not mistake [the path.]

8. *And an highway shall be there.* See Note xi. 16. This is *language* which is derived from the return of the Jews from captivity. The idea is, that there should be easy and uninterrupted access to their own land. The more remote, though main idea in the mind of the prophet seems to have been, that the way of access to the blessings of the Messiah's reign would be open and free to all. Comp. ch. xl. 3, 4. ¶ *And a way.* It is not easy to mark the difference between the word *way* פֶּתַח and a high-way מַסְלֵחַ. Probably the latter refers more particularly to a *raised way* (from מַסְלֵחַ to cast up), and would be expressed by our word *cause-way* or *turnpike*. It was such a way as was usually made for the march of armies by removing obstructions, filling vallies, &c. The word *way* פֶּתַח is a more general term, and denotes a path, or road of any kind. ¶ *And it shall be called the way of holiness.* The reason why it should be so called is stated. No impure person should travel it. The idea is, that all who should have access to the favor of God, or who should come into his kingdom, should be holy. ¶ *The unclean.* The impure, the defiled, the sinful. Holiness shall be demanded of all who come into the kingdom of God. There shall be no idolater there; no one shall be admitted who is not a pure worshipper of יהוה. Such is the design of the kingdom which is set up by the Messiah, and such the church of Christ should be. ¶ *Shall not pass over it.* It shall be trod only by the holy and the pure. The image of a *highway* to express the kingdom of the Messiah is one that is often employed by Isaiah. See ch. xl. 3, 4, xlix. 11, lxii. 10. ¶ *But it shall be for those.* For those who are specified immediately; for the ransomed of the Lord. The margin is, "For he shall be with them." Lowth reads it,

"But he himself shall be with them, walking in the way."

9 No lion shall be there, nor *any* shall not be found there: but the ravenous beast shall go up thereon, it deemed shall walk *there*.

u Ezek. 34. 25.

New Translation.

9. No lion shall be there ;
 Nor shall any ravenous beast go up thereon,
 Nor shall it be found there :
 But the redeemed shall walk there.

And this, it seems to me, is the more probable sense of the passage, indicating that they should not go alone or unprotected. It would be a holy way, because then God would be with them; it would be safe, because he would attend and defend them. ¶ *The way-faring men.* Heb. 'He walking in the way.' According to the translation proposed above, this refers to God, the Redeemer, who will be with his people walking in the way with them. ¶ *Though fools.* Heb. 'And fools.' That is, the simple, the unlearned, or those who are regarded as fools. The path shall be straight, and plain. It shall be a highway thrown up, so direct, and so unlike other paths, that there shall be no danger of mistaking it even by the most simple, and unlettered. The friends of God are often regarded as fools by the world. Many of them *are* of the humbler class of life, and are destitute of human learning, and of worldly wisdom. The sense here is, that the way of salvation shall be so plain, that no one, however ignorant and unlearned, need err in regard to it. In accordance with this, the Saviour said that the gospel was preached to the poor; and he himself represented the way to life always as such that the most simple and unlettered might find it.

9. *No lion shall be there.* Lions abounded in all the countries adjacent to Palestine, and even in that land. They are, therefore, often referred to by the sacred writers, as objects of dread and alarm. The leading idea in the *language* of Isaiah in this whole passage is that of a way constructed from Babylon to Judea, so straight and plain that the most simple of the people might find it and walk in it. But *such* a path would lie partly through desert sands, and partly through a wilderness. It would be in the region that would naturally be infested with lions and other wild beasts. The prophet, therefore, suggests that there should be no cause for such dread and alarm. The sense is,

that in that kingdom to which he had main reference all would be *safe*. They who entered it should be protected ; they should be delivered from their fears ; they should find security and defence as they travelled that road. And it is true. They who return to God, who enter the path that leads to life, find there no cause of alarm. Their fears subside ; their apprehensions of punishment on account of their sins die away ; and they walk the path of life with security and confidence. There is nothing in that way to alarm them ; and though there may be many foes—fitly represented by lions and wild beasts—lying about the way, yet no one is permitted to “ go up thereon.” It is a way for the righteous ; and they are safe. This is a most beautiful image of the safety of the people of God, and of their freedom from all enemies that could annoy them. ¶ *But the redeemed shall walk there.* The *language* here refers doubtless to those who would be rescued from the captivity at Babylon ; but the main reference is to those who would be redeemed by the blood of the atonement ; or who are properly called “ the redeemed of the Lord.” That Isaiah was acquainted with the doctrine of redemption is apparent from his fifty-third chapter. There is not here, indeed, any express mention made of the *means* by which they would be redeemed, but the language is so general that it may refer either to the deliverance from the captivity at Babylon, or the future more important deliverance of his people from the bondage of sin by the atoning sacrifice of the Messiah. On the word rendered *redeem*, see Note ch. xliii. 1. The idea is, that the path here referred to is appropriately designed only for the redeemed of the Lord. It is not for the profane, the polluted, the hypocrite. It is not for those who live for this world, or for those who love pleasure more than they love God. The church should not be entered except by those who have evidence that they are redeemed. None should make a profession of religion who have not evidence that they belong to “ the redeemed,” and who are not disposed to walk in the way of holiness. But, *for* all such it is a highway cast up in this world, on which they are to travel. It is made by levelling hills and elevating valleys ; it is made across the sandy desert and through the wilderness of this world ; it is made through a world infested with the enemies of God and his people. It is made straight and plain so that none need err ; it is defended from enemies so that all may be safe ; it is rendered secure, because “ He,” their Leader and Redeemer, shall go with them and guard that way.

10 And the ransomed, of the LORD | their heads: they shall obtain joy and
shall return, and come to Zion with | gladness, and sorrow ^b and sighing
songs, ^y and everlasting joy ^z upon | shall flee away.

z ch. 61. 11.

y Rev. 5. 9.

z Jude 24.

b Rev. 7. 17. 21. 4.

New Translation.

10. Yea the ransomed of JEHOVAH shall return,
And they shall come to Zion with songs,
And everlasting joy shall be upon their heads :
Joy and gladness shall they obtain,
And sorrow and sighing shall flee away.

10. *And the ransomed of the LORD.* Those ransomed by JEHOVAH. The word here rendered *ransomed* is different from the word rendered *redeemed* in ver. 9. This word is פָּדוּיָם from פָּדָה; though it is not easy, perhaps not possible, to designate the difference in the sense. Doubtless there was a shade of difference among the Hebrews, but what it was is not now known. See this word explained in the Note on ch. i. 27. The *language* here is all derived from the deliverance from Babylon, and the images employed by the prophet relate to that event. Still, there can be no doubt that he meant to describe the deliverance under the Messiah. ¶ *Shall return, and come to Zion.* This language also is that which expresses the return from Babylon. In a more general sense, and in the sense intended particularly by the prophet, it means, doubtless, that *all* who are the redeemed of God shall come to him; shall be gathered under his protection, and shall be saved. ¶ *With songs.* With rejoicing—as the ransomed captives would return from Babylon, and as all who are redeemed enter the church on earth, and will enter into heaven above. ¶ *And everlasting joy upon their heads.* This *may be* an expression denoting the fact that joy is manifest in the face and aspect. *Gesenius.* Thus we say that joy lights up the countenance; and it is possible that the Hebrews expressed this idea by applying it to the head. Thus the Hebrews say (Ps. cxxvi. 2):

Then was our mouth filled with laughter,
And our tongue with singing.

Or it may refer to the practice of *anointing* the head with oil and perfume in times of festivity and joy—in contrast with the custom of throwing ashes on the head in times of grief and calamity. *Rosenmüller.*

ler. Or it may refer to a custom of wearing a wreath or chaplet of flowers in times of festivity, as is often done now, and as was commonly done among the ancients in triumphal processions. *Vitringa.* Whichever exposition be adopted, the idea is the same, that there would be great joy, and that that joy would be perpetual and unfading. This is true of all who return to Zion under the Messiah. *Joy* is one of the first emotions; joy at redemption, and at the pardon of sin; joy in view of the hopes of eternal life, and of the everlasting favor of God. And this joy is not short-lived and fading, like the garland of flowers on the head; it is constant, increasing, everlasting. ¶ *And sorrow and sighing shall flee away.* See Note on ch. xxv. 8.

This is a most beautiful close of this prophecy; and indeed of the *series* or succession of prophecies which we have been thus far contemplating. The result of all is, that the redeemed of the Lord shall have joy and rejoicing; that all their enemies shall be subdued, and that they shall be rescued from all their foes. In the analysis of the prophecy contained in the thirty-fourth and thirty-fifth chapters, it was stated that this prophecy seemed to be a *summary* of all that Isaiah had before uttered, and was designed to show that all the enemies of the people of God should be destroyed, and that they should be triumphantly delivered and saved. All these minor deliverances were preparatory to and emblematic of the greater deliverance under the Messiah; and accordingly all his predictions look forward to, and terminate in that. In the portions of prophecy which we have been over, we have seen the people of God represented as in danger from the Syrians, the Assyrians, the Egyptians, the Moabites, the Edomites, the Babylonians; and in reference to them *all* the same result has been predicted, that they would be delivered from them, and that their enemies would be destroyed. This has been, in the chapters which we have passed over, successively foretold of Damascus, of Egypt, of Moab, of Ethiopia, of Babylon, of Edom, and of Sennacherib; and the prophet has reached the conclusion that *ALL* the enemies of God's people would ultimately be destroyed, and that they would be safe under the reign of the Messiah, to which all their deliverances were preparatory, and in which they all would terminate. Having pursued this course of the prophecy; having looked at all these foes; having seen them in vision all destroyed; having seen the Prince of Peace come; having seen the wonders that he would perform; having seen all dan-

ger subside, and the preparation made for the eternal security and joy of all his people, the prophet closes this series of predictions with the beautiful statement now before us, 'the redeemed of **JEHOVAH** shall return, and come to Zion with songs, and everlasting joy, and sorrow and sighing shall flee away.'

CHAPTER XXXVI.

ANALYSIS.

THIS chapter commences the historical portion of Isaiah, which continues to the close of the xxxixth chapter. The main subject is the destruction of Sennacherib and his army, ch. xxxvi., xxxvii. It contains also an account of the sickness and recovery of Hezekiah; the song with which Hezekiah celebrated his recovery; and an account of his ostentation in showing his treasures to the ambassadors of the king of Babylon, ch. xxxviii., xxxix. In 2 Chron. xxxii. 32, the following record occurs. "Now the rest of the acts of Hezekiah, and his goodness, behold they are written in the vision of Isaiah, the son of Amoz;" and it is to this portion of Isaiah to which the author of the Book of Chronicles, doubtless refers.

There was an obvious propriety in Isaiah's inserting in his prophecy an account of the invasion and destruction of Sennacherib. That event has occupied a considerable portion of his prophetic announcements; and as he lived to see them fulfilled, it was proper that he should make a record of the event. The prophecy and its fulfillment can thus be compared together; and while there is the strongest internal testimony that the prophecy was uttered before the event, there is also the most striking and clear fulfilment of all the predictions on the subject.

A parallel history of these transactions occurs in 2 Kings xvii—xx; and in 2 Chron. xxxii. The history in Chronicles, though it contains an account of the same transaction, is evidently by another hand, as it bears no further resemblance to this than that it contains a record of the same transactions. But between the account here and in 2 Kings, there is a most striking resemblance, so much so as to show that they were mainly by the same hand. It has been made a matter of inquiry whether Isaiah was the original author, or whether he copied a history which he found in the book of Kings, or whether both he and the author of the Book of Kings copied from some original document which is now lost, or whether the collectors of the prophetic writings after the return from the captivity at Babylon, judging that such a history would appropriately come in here, and explain the prophecies of Isaiah, copied the account from some historical record, and inserted it among the prophecies of Isaiah. This last is the opinion of Rosenmüller—an opinion which evidently lacks all historical evidence, and indeed all probability. The most obvious and fair supposition undoubtedly is, that this history was inserted here by Isaiah, or that he made this record according to the statement in 2 Chron. xxxii. 32.—Gesenius also accords substantially with Rosenmüller in supposing that this history is an *elaboration* of that in the Book of Kings, and that it was reduced to its present form by some one who collected and edited the Books of Isaiah after the Babylonish captivity. Vitringa supposes that both the accounts in Kings and in Isaiah have been derived from a common historical document, and have been adopted and somewhat abridged or modified by the author of the Book of Kings, and by Isaiah.

It is impossible now to determine the truth in regard to this subject; nor is it of much importance. Those who are desirous of seeing the subject discussed

more at length may consult Vitringa, Rosenmüller, and Gesenius. The view of Gesenius is chiefly valuable because he has gone into a comparison of the account in Isaiah with that in Kings. The following remarks are all that occur to me as desirable to make, and express the conclusion which I have been able to form on the subject.

(1.) The two accounts have a common origin, or are substantially the production of the same hand. This is apparent on the face of them. The same course of the narrative is pursued, and the same expressions occur, and the same mode and style of composition are found. It is *possible*, indeed, that the Holy Spirit *might* have inspired two different authors to adopt the same style and expressions in recording the same events, but this is not the mode elsewhere observed in the Scriptures. Every sacred writer is allowed to pursue his own mode of narration, and to express himself in a style and manner of his own.

(2.) There is no *evidence* that the two accounts were abridged from a more full narrative. Such a thing is *possible*; nor is there any impropriety in the supposition. But it lacks historical support. That there *were* histories among the Jews which are now lost; that there were public records which were the fountains whence the authors of the histories which we now have, drew their information, no one can doubt who reads the Old Testament. Thus we have accounts of the writings of Gad, and Iddo the seer, and Nathan, and the prophecy of Ahijah the Shilonite, and of the Book of Jehu the prophet (2 Chron. ix. 29, xx. 34, 1 Kings xvi. 1), all of which are now lost except so far as they are incorporated in the historical and prophetical books of the Old Testament. It is *possible*, therefore, that these accounts may have been abridged from some such common record, but there is no historical testimony to the fact.

(3.) There is no *evidence* that these chapters in Isaiah were inserted by Ezra, or the other inspired men who collected the sacred writings, and who formed them into a volume, and published a *recension*, or an edition of them after the return from Babylon. That there was such a work performed by Ezra and his contemporaries is the testimony of all the Jewish historians. See Dr. Alexander on the canon of Scripture. But there is no historical evidence that they thus introduced into the writings of Isaiah an entire historical narrative from the previous histories, or that they composed this history to be inserted here. It is done no where else. And had it been done on this occasion, and in this manner, we should have had reason to expect that they would have inserted historical records of the fulfilment of *all* the other prophecies which had been fulfilled. We should have looked, therefore, for historical statements of the downfall of Damascus, and Syria; of the destruction of Samaria, of Moab, of Babylon, &c., as proofs of the fulfilment of the predictions of Isaiah. There can be no reason why the account of the destruction of Sennacherib should have been singled out and inserted in preference to others. And this is especially true in regard to *Babylon*. The prophecy of Isaiah (ch. xiii, xiv.) had been most striking, and clear; the fulfilment had also been most remarkable; Ezra and his contemporaries must have felt a much deeper interest in that than in the destruction of Sennacherib; and it is unaccountable, therefore, if they inserted this narrative respecting Sennacherib, that they did not give us a full account also of the overthrow of Babylon, and of their deliverance as showing the fulfilment of the prophecies on that subject.

(4.) The author of the Books of Kings is unknown. There is reason to believe that these books, as well as the Books of Chronicles, and some other of the historical books of the Old Testament were written *by* the prophets; or at least compiled and arranged by some inspired man from historical sketches that were made by the prophets. To such sketches or narratives we find frequent reference in the books themselves. Thus Nathan the prophet, and Ahijah the Shilonite, and Iddo the seer, recorded the acts of Solomon (2 Chron. ix. 29); thus the same Iddo the seer and Shemaiah the prophet recorded the acts of Rehoboam (2 Chron. xii. 15); thus the acts of Jehoshaphat were written in the Book of Jehu (2 Chron. xx. 34); and thus Isaiah wrote the acts of king Uzziah (2 Chron. xxvi. 22), and also of Hezekiah (2 Chron. xxxii. 32). Many of these historical sketches or fragments have not come down to us; but

all that was essential to us has been doubtless incorporated into the sacred narrative and transmitted to our own times. It is not improbable that many of these histories were mere fragments or public documents; narratives or sketches of a single reign, or some important fact in a reign, which were subsequently revised and inserted in the more extended history, so that, after all, it may be that we have all, or nearly all of those fragments incorporated in the histories which we now possess.

(5.) As Isaiah is thus known to have written some portions of the history of the kings, it is probable that his history would be incorporated into the record of the kings by whomsoever that record might be composed. Indeed, the composition of the entire books of Kings has been ascribed by many writers to Isaiah, though Grotius and some others ascribe it to Jeremiah. The general, and the probable opinion is, however, that the books of Kings were digested into their present form by Ezra. It is probable, therefore I think, that Isaiah wrote the chapters in Kings respecting the invasion of Sennacherib, and that the compiler of the Books of Kings, whoever he might be, adopted the fragment as a part of his history; and it is probable that the portion which we have here in Isaiah is the same fragment revised, abridged in some places, and enlarged in others to adapt it to his purpose in introducing it into his book of prophecy. But it is admitted that this is conjecture. Every consideration, however, must lead us to suppose that this is the work of Isaiah. Comp. the Intro. § 5, pp. xxxvi—xxxix.

The portion of history contained in these chapters differs from the record in the Kings in several respects. There is no difference in regard to the historical facts, but the difference has respect to the fulness of the narratives, and to the change of a few words. The most material difference is that a few sentences, and members of sentences, are omitted in Isaiah which are found in Kings. These variations we shall notice in the exposition, and it is not necessary more particularly to refer to them here.

The xxxvth chapter contains the following parts, or subjects. (i.) Sennacherib, having taken most of the strong holds of Judea, sent Rabshakeh with a great force to besiege Jerusalem, and to summon it to surrender, vs. 1, 2. (ii.) Hezekiah sent an embassy to meet with Rabshakeh, evidently to induce him to depart from the city, ver. 3. (iii.) This embassy Rabshekah addressed in a proud, insolent and taunting speech, reproaching them with putting their trust in Egypt, and with their feebleness, and assuring them that Sennacherib had come up against the city at the command of JEHOVAH, vs. 4—10. (iv.) The Jewish embassy requested Rabshakeh to speak in the Aramian, or Syrian language that the common people on the wall might not hear, ver. 11. (v.) To this, he replied that he came that *they might hear*, and to endeavor to draw them off from trusting to Hezekiah, and to induce them to submit to Sennacherib, promising them abundance in the land to which he would take them, and urging the power of Sennacherib as a reason why they should yield, vs. 12—20. (vi.) To all this, the embassy of Hezekiah said nothing, but returned, as they had been instructed into the city, with deep expressions of sorrow and grief, vs. 21, 22.

1 Now it came to pass in the fourteenth year of king Hezekiah, <i>that</i>	Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.
<small>c 2 Kings 18, 19, &c. 2 Chron. 32, 1, &c.</small>	

NEW TRANSLATION.

CHAP. XXXVI.—XXXIX. *The Historical portion of Isaiah.*

1. It occurred in the fourteenth year of King Hezekiah, that Sennacherib, king of Assyria, came up against all the fortified cities of Judah,

1. *In the fourteenth year of Hezekiah.* Of his reign, B. C. 709.

¶ That Sennacherib, &c. Sennacherib was son and successor of

Shalmaneser, king of Assyria, and began to reign A. M. 3290, or 714 before Christ, and reigned according to Calmet but four years, according to Prideaux eight years, and according to Gesenius eighteen years. The immediate occasion of this war against Judah, was the fact that Hezekiah had shaken off the yoke of Assyria, by which his father Ahaz and the nation had suffered so much under Tiglath Pileser, or Shalmaneser. 2 Kings xviii. 7. To reduce Judea again to subjection, as well as to carry his conquests into Egypt, appears to have been the design of this celebrated expedition. He ravaged the country, took the strong towns and fortresses, and prepared then to lay siege to Jerusalem itself. Hezekiah, however, as soon as the army of Sennacherib had entered Judea, prepared to put Jerusalem into a state of complete defence. At the advice of his counsellors he stopped the waters that flowed in the neighborhood of the city, and that might furnish refreshment to a besieging army; built up the broken walls; inclosed one of the fountains within a wall, and prepared shields and darts in abundance to repel the invader. 2 Chron. xxxii. 2—5. Sennacherib, seeing that all hope of easily taking Jerusalem was taken away, apparently became inclined to hearken to terms of accommodation. Hezekiah sent to him to propose peace, and to ask the conditions on which he would withdraw his forces. He confessed his error in not paying the tribute stipulated by his father, and his willingness to pay now what should be demanded by Sennacherib. Sennacherib demanded three hundred talents of silver, and thirty talents of gold. This was paid by Hezekiah, by exhausting the treasury, and by stripping even the temple of its gold. 2 Kings xviii. 13—16. It was evidently understood in this treaty that Sennacherib was to withdraw his forces, and return to his own land. But this treaty he ultimately disregarded. See Note ch. xxxiii. 8. He seems, however, to have granted Hezekiah some respite, and to have delayed his attack on Jerusalem until his return from Egypt. This war with Egypt he prosecuted at first with great success, and with a fair prospect of the conquest of that country. But having laid siege to Pelusium, and having spent much time before it without success, he was compelled at length to raise the siege, and to retreat. Tirhakah king of Ethiopia having come to the aid of the reigning monarch of Egypt, Sevechus, and advancing to the relief of Pelusium, Sennacherib was compelled to raise the siege, and retreated to Judea. Here, having taken Lachish, and disregarding his compact with Hezekiah, he sent an army to Jerusalem under

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field.

NEW TRANSLATION.

2. and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah with a great army, and he halted at the aqueduct of the upper pool in the highway to the field of the fuller.

Rabshakeh to lay siege to the city. This is the point in the history of Sennacherib to which the passage before us refers. See Prideaux' Connection, vol. i. p. 138—141, Josephus Ant. B. x. ch. i. Gesenius in loco and Robinson's Calmet. ¶ *All the defenced cities, &c.* All the towns on the way to Egypt, and in the vicinity of Jerusalem. See Notes on ch. x. 28—32.

2. *And the king of Assyria sent Rabshakeh.* In 2 Kings xviii. 17, it is said that he sent Tartan, and Rabсарis, and Rabshakeh. In regard to Tartan, see Note ch. xx. 1. It is probable that Rabshakeh only is mentioned in Isaiah because the expedition may have been mainly under his direction, or more probably because he was the principal speaker on the occasion to which he refers. ¶ *From Lachish.* This was a city in the south of the tribe of Judah, and was south-west of Jerusalem. Josh. x. 23, xv. 39. It was situated in a plain, and was the seat of an ancient Canaanitish king. It was rebuilt and fortified by Rehoboam, 2 Chron. xi. 9. It was in some respects a border town, and was a defence against the incursions of the Philistines. It was therefore situated between Jerusalem and Egypt, and was in the direct way of Sennacherib in his going to Egypt, and on his return: ¶ *With a great army.* Sennacherib remained himself for a time at Lachish, though he followed not long after. It is probable that he sent forward a considerable portion of his immense army, retaining only so many forces as would constitute a sufficient guard for himself, or as he judged would be necessary to carry on the siege of Lachish. In 2 Chron. xxxii. 9, it is said that Sennacherib while he sent his servants to Jerusalem, "laid siege to Lachish and all his power with him;" but this must mean that he retained with him a considerable part of his army, and doubtless *all* that contributed to his magnificence and splendor. The word "power" in 2 Chron. xxxii. 9, means also "dominion" (see the margin), and denotes all the insignia of royalty; and this might have been retained while a considerable part of his

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3. Then came forth unto him Eliakim, Hilki'ah's son, which was over the house, and Shebna the ¹ scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria,

¹ or, secretary.

⁴ a word of lips.

What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain ⁴ words,) ⁵ I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me.

⁵ or, but counsel and strength are for the war.

New Translation.

3. Then came forth to him Eliakim, the son of Hilki'ah, who was over the house, and Shebna, the scribe, and Joah, son of Asaph, the recorder.

4. And Rabshakeh said unto them, say ye to Hezekiah; Thus saith the Great King, the king of Assyria, what is this ground of confidence in

5. which thou dost trust? "I say" thou sayest (but it is vain talk) "I have counsel and strength for war." Now, on whom dost thou

forces had been sent forward to Jerusalem. ¶ *And he stood.* He halted; he encamped there; he intended to make that the point of attack. ¶ *By the conduit, &c.* See Note on ch. vii. 3.

3. *Then came forth unto him.* Isaiah has here omitted what is recorded in 2 Kings xviii. 18, that Rabshakeh and his companions "called to the king," and as the result of that probably Hezekiah sent out Eliakim, &c. ¶ *Eliakim, Hilki'ah's son which was over the house.* Respecting Eliakim, and his character see Notes on ch. xxii. 20—25. ¶ *And Shebna the Scribe.* On his character see Note ch. xxii. 15. He is there said to have been "over the house," and it is stated that he should be degraded from that office and succeeded by Eliakim. It seems however that Hezekiah retained him as *scribe*, or as *secretary*. ¶ *And Joah, Asaph's son, the recorder.* The *chronicler*; the officer to whom was entrusted the keeping of the *records* of state. The Hebrew word means *the remembrancer*; him by whose means former events might be recalled and remembered, perhaps an officer such as would be called *historiographer*.

4. *What confidence, &c.* What is the ground of your confidence, on what do you trust. The appellation "great king" was the customary title of the kings of the Persians and Assyrians.

5. *I say, sayest thou.* In 2 Kings xviii. 20, this is "thou sayest;" and thus many MSS read it here, and Lowth and Noyes have adopted that reading. So the Syriac read it. But the sense is not affected whichever reading is adopted. It is designed to show to Hezekiah

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

2 Kings 18. 4.

7 But if thou say to me, We trust in the Lord our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

NEW TRANSLATION.

6. trust that thou rebellest against me? Lo! Thou trustest on the support of that broken reed Egypt, on which if a man lean it will pierce his hand and go through it. Such is Pharaoh king of Egypt to all that
7. trust in him. But if thou say unto me, "we trust in **JEHOVAH** our God," is it not He whose high places, and whose altars Hezekiah hath removed, and said to Judah and to Jerusalem, before this altar shall ye

that his reliance either on his own resources, or on Egypt was vain.

¶ *But they are but vain words.* Marg. as in the Heb. "a word of the lips;" that is, mere words; vain and empty boasting or reliance.

¶ *On whom dost thou trust.* What resources have you; or on whom can you rely to justify your revolt from me. ¶ *That thou rebellest against me.* Hezekiah had revolted from the Assyrian power, and had refused to pay the tribute which had been imposed on the Jews in the time of Ahaz. 2 Kings xviii. 7.

6. *Lo, thou trustest, &c.* It is possible that Sennacherib might have been apprised of the attempt which had been made by the Jews to secure the co-operation of Egypt (see Notes on ch. xxx. 1—7, xxxi. 1, seq.), though he might not have been aware that the negociation was unsuccessful. ¶ *In the staff.* Or the support. ¶ *Of this broken reed.* The same comparison of Egypt with a broken reed, or a reed which broke while they were trusting to it, occurs in Ezek. xxix. 6, 7. A reed or cane was doubtless used often for staves as they are now. They are light, and hollow, with long joints. The idea here is, that as a slender reed would break when a man leaned on it, and would pierce his hand, so it would be with Egypt. Their reliance would give way; and their trusting to Egypt would be attended with injury to themselves. Comp. ch. xxx. 5, 7, xxxi. 3.

7. *But if thou say unto me.* If you shall make this plea that you believe **JEHOVAH** will protect you in your revolt. The word "thou" here refers to Hezekiah, or to the ambassadors speaking in his name. In 2 Kings xviii. 22, it is, "but if ye say unto me;" that is you ambassadors. The sense is substantially the same. ¶ *Is it not he, &c.*

This is given as a reason why they should not put their confidence in JEHOVAH. The reason is, that he supposed that Hezekiah had removed all the altars and places of worship of JEHOVAH from all parts of the land, and that they could not calculate on the protection of a God whose worship had been abolished. It is probable that Sennacherib and Rabshakeh had heard of the reformation which had been effected by Hezekiah, of his destroying the groves and altars which had been consecrated in the reign of his father to idolatry, and perhaps of the fact that he had even destroyed the brazen serpent which Moses had made and which had become an object of idolatrous worship (2 Kings xviii. 4), and he may have supposed that all these altars and groves had been devoted to JEHOVAH, and connected with his worship. He did not seem to understand that all that Hezekiah had done was only to establish the worship of JEHOVAH in the land. ¶ *High places.* The worship of idols was usually performed in groves on high places; or on the tops of hills and mountains. It seems to have been supposed that worship in such places was more acceptable to the Deity. Perhaps it may have been because they thus seemed *nearer* heaven, or the residence of the gods; perhaps, because there is a sublimity and solemnity in such places; a stillness, and elevation above the world which seems favorable to devotion. Whatever was the cause, such places were usually selected as places of idol worship. See 1 Sam. ix. 12, 1 Chron. xiii. 29, 1 Kings iii. 4, 2 Kings xii. 2. Chapels, temples, and altars were erected on such places (1 Kings xiii. 22, 2 Kings xvii. 29); and ministers and priests attended there to officiate, 1 Kings xii. 32, 2 Kings xvii. 32. Even the kings of Judah, notwithstanding the express prohibition of Moses (Deut. xii.) were engaged in such acts of worship (2 Kings xii. 4, xiv. 4, xv. 4, 35, 2 Chron. xx. 33, xv. 17); and Solomon himself sacrificed in chapels of this kind. 1 Kings iii. 2. These places Hezekiah had destroyed; that is, he had cut down the consecrated groves, and had destroyed the chapels and temples which had been erected there. The fact that Ahaz, the father of Hezekiah had been distinguished for worshipping in such places, had probably led the king of Assyria to suppose that this was the proper worship of the God of the Jews; and now that Hezekiah had destroyed them all, he seems to have inferred that he was guilty of gross irreligion, and could no longer depend on the protection of JEHOVAH. ¶ *And said to Judah and Jerusalem.* He had commanded them to worship only in Jerusalem, at the temple. This

8 Now therefore, give ¹pledges, I pray thee, to my master the king of Assyria, and I will give thee two thou-

sand ²horses, if thou be able on thy part to set riders upon them.

¹ or, hostages.

² Ps. 20. 7. s. Hos. 14. 2.

New Translation.

8. worship? And now, I pray thee, enter into a wager with my lord the king of Assyria, and I will give thee two thousand horses if thou

was in strict accordance with the law of Moses; but this seems to have been understood by Sennacherib as in fact almost or quite banishing the worship of JEHOVAH from the land. Probably this was said to alienate the minds of the people from Hezekiah by showing them that he had taken away their rights and privileges of worshipping God where they chose.

8. *Now, therefore, give pledges.* Marg. *hostages.* The Hebrew verb (פָּקַד,) means properly to mix or mingle; then to exchange commodities by barter or traffic; then to become surety for any one, to *exchange* with him, to stand in his place; then to pledge, to pledge one's life; or to give a pledge, or security of any kind. Here it is used in a spirit of *taunting* or *derision*, and is equivalent to what would be said among us, 'I will bet you, or I will lay a wager, that if we should give you only two thousand horses, that you could not find men enough to ride them, or men that had knowledge of horsemanship enough to guide them.' There was much severity in this taunt. The Jews hoped to defend themselves. Yet here was an immense army coming up to lay siege against them. What hope had they of defence, or resistance? So weak and feeble were they, that Rabshakeh said they could not furnish even two thousand horsemen to resist all the host of the Assyrians. There was doubtless much *truth* in this taunt. It was not permitted by the law of Moses for the Jews to keep cavalry, nor for their kings to multiply horses. The reason of this may be seen in the Notes on ch. ii. 7. Though some of the kings, and especially Solomon had disregarded this law of Moses, and had multiplied horses, yet Hezekiah had endeavored to restore the pure worship of God, and the observance of the law, and it is probable that he *had* no cavalry, and that the art of guiding the horse *was* little known in Jerusalem. As the Assyrians prided themselves on their cavalry, they consequently looked with contempt on a people who were destitute of this means of defence.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

Jer. 2. 36.

10 And am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it.

Isa. 37. 36. Amos 2. 6.

New Translation.

9. canst on thy part provide riders for them. How then canst thou turn back one single commander of the least of the servants of my Lord?
10. And dost thou trust on Egypt for chariots and for horsemen? And now, am I come up without JEHOVAH against this land to destroy it? JEHOVAH hath said unto me, "Go up against this land, and destroy it."

9. *How then wilt thou turn away the face.* How wilt thou resist, or oppose, if you have not even this means of defence. The most unimportant captain in the army of Assyria commands more horsemen than this, and how can you expect to oppose even him, much more how can you be able to resist all the mighty army of the Assyrian. ¶ *One captain of the least, &c.* The word "captain" here ~~רמל~~ construct state from ~~רמל~~ denotes a *prefect or governor* of a province less than a satrap, an officer who was under the satrap and subject to him. It is applied to an officer in the Assyrian empire (2 Kings xviii. 24); in the Chaldean empire (Jer. li. 23); the Persian (Esth. viii. 9, ix. 3); and to the prefects of Judea in the time of Solomon, 1 Kings x. 15. The word is of foreign origin.

10. *And now am I come up without the Lord.* Am I come up without his permission or command? Rabshakeh here speaks in the name of his master; and he means to say that he had the express command of JEHOVAH to inflict punishment on the Jews. It is *possible* that there had been conveyed to Sennacherib a rumor of what Isaiah had said (see ch. x. 5, 6,) that God would bring the Assyrians upon the Jewish people to punish them for their sins, and that Rabshakeh now pleads that as his authority, and to show them that resistance would be vain. Or it is possible that he uses the name JEHOVAH here as synonymous with the name of God; and means to say that he had been *divinely directed* to come up in that expedition. All the ancient warriors usually consulted the gods, and endeavored by auguries to obtain the divine approbation to their plans of conquest, and Rabshakeh may mean simply to say that his master came now under the divine sanction and direction. Or (which is more probable) he made use of this as a mere pretence for the purpose of influencing the people

11 Then said Eliakim, and Shebna, | Syrian language; for we understand
and Joah, unto Rabshakeh, Speak, I | it: and speak not to us in the Jews'
pray thee, unto thy servants in the | language, in the ears of the people that
are on the wall.

New Translation.

11. Then said Eliakim, and Shebna, and Joah unto Rabshakeh; "Speak, we beseech thee to thy servants in the Aramian language, for we understand it; and speak not unto us in the Jewish language, in the hearing

who heard him, and to whom he said he was sent (ver. 12,) for the purpose of alienating their minds from Hezekiah, and to induce them to surrender: He knew that it was one of the *principles* of the Jews, however little they regarded it in practice, to yield to his authority. Wicked men will be glad to plead divine authority for their purposes and plans when they can have the slightest pretence for it.

11. *Speak, I pray thee, unto thy servants in the Syrian language.* Heb. אַרַמִּית *Aramian*. Aram, or Aramia, properly meaning a high region, or the *highlands*, was of wider extent than Syria proper, and comprehended not only Syria, but Mesopotamia. It usually denotes however Syria proper, of which the capital was Damascus. The language of all this country was probably the same—the Syrian or Aramian, a language of the same family as the Hebrew, and having a strong resemblance to that and to the Chaldee. This was not properly the language of *Assyria*, where probably a dialect composed of the language of the Medes and Persians was employed, perhaps generally the Persian tongue. But the Syriac language was spoken in different parts of Assyria. It was spoken in Mesopotamia, and doubtless in some of the provinces of the Assyrian empire, and might be presumed to be understood by Rabshakeh, and those with him. The Jews had intercourse with the Syrians, and those who had been sent out by Hezekiah had learned to speak that. It is not probable that they understood the Medio-Persian tongue that was spoken by the Assyrians usually. The Syriac, or Aramian was probably the most common language which was spoken in that region. Its knowledge prevailed in the time of the Saviour, and was that which he usually spoke. ¶ *In the Jews' language.* יְהוּדִית. The language of *Judah*. It is remarkable that they did not call it the *Hebrew* language. But there might have been some national pride in regard to this. The Hebrew language had been the common language of all the

19 But Rabshakeh said, Hath = my master sent me to thy master and to thee, to speak these words? <i>Hath he</i>	not sent me to the men that sit upon the wall, that they may eat their own dung and drink their own piss with you?
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= Ps. xl. 12.

. New Translation .

12. of the people on the wall." And Rabshakeh said, "Hath my Lord sent me to thy Lord and thee, to speak these words? and not to the men that sit on the wall, yet destined to the necessity of eating their

Jews, and had been spoken by those of the kingdom of Israel or Samaria, as well as by those of the kingdom of Judah. But after the revolt of the ten tribes it is possible that they might have claimed the *language* as their own and regarded the Hebrew—the venerable language of their fathers—as belonging to them peculiarly, as they claimed every thing that was sacred or venerable in the nation, and hence they spoke of the language as the language of *Judah*. The name of *Judah* or *Jews* which is derived from Judah, was after the removal of the ten tribes given to the entire nation; a name which is retained to the present time. In Isa. xix. 18, it is called the language of Canaan. See Note on that place. ¶ *In the ears of the people that are on the wall.* This conference took place evidently near the city, and within hearing distance. Doubtless the people of the city feeling a deep curiosity to hear the message of the Assyrian, crowded the walls. The Jewish ambassadors were apprehensive that what was said by Rabshakeh would alienate their minds from Hezekiah, and requested that the conference might be conducted in a language which they could not understand.

12. *Hath my master sent me to thy master and to thee.* To Hezekiah, and to you *alone*. A part of my purpose is to address the *people*, and to induce them to leave Hezekiah, and to offer no resistance to the Assyrian. ¶ *To the men that sit on the wall, &c.* The meaning of this is, that the inhabitants of the city, if they do not surrender, will be reduced to great straits, and subjected to the evils of famine. If they did not surrender, it was the purpose of the Assyrian to lay siege to the city, and to reduce it. But it was often the work of years to reduce and take a city. Alexander spent three years before Tyre, and the Greeks employed ten in reducing ancient Troy. The sense here is, therefore, that unless the people could be induced to abandon Hezekiah, and surrender to Sennacherib, they would be sub-

jected to all the horrors of a siege, when their provisions would be exhausted, and when they would be reduced to the most deplorable state of necessity and want. To avoid this, he called on them to surrender; said that he was expressly sent to influence their minds; and presented the case in as appalling a view as possible, that he might induce them to forsake Hezekiah, and yield themselves into his hands. The idea in the whole verse is clearly expressed in the parallel place in 2 Chron. xxxii. 11. "Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying the LORD our God shall deliver us out of the hand of the king of Assyria?" In regard to the indelicacy of this passage we may observe (1.) that the Masorites in the Hebrew text have so *pointed* the words used, that in reading it the indelicacy would be considerably avoided. By this mode of pointing which now exists in the Hebrew text, words less offensive would be used in reading it, than those which were originally used. It is common in the Hebrew Scriptures when a word is used in the text that is indelicate, to place another word in the margin, and the system of vowel points that belong to the word in the margin is applied to the word in the text, and the word in the margin is thus commonly read. In accordance with this custom among the Jews, it is evident that more delicacy might have been observed by our translators in this, and in some other places of the Scriptures. (2.) The customs, habits, and modes of expression of people in different nations and times, differ. What appears indelicate at one time or in one country, may not only be tolerated, but common in another. Many things are esteemed indelicate among us which are not so in polite and refined France; many expressions now which were not in the time when the Bible was translated into English. Many things may be to us offensive which were not so to the Syrians, the Babylonians, and the Jews; and many modes of expression which are common now, and consistent with all our notions of refinement, may appear improper in some other period. There are many things in Shakespeare, and in most of the old English writers, which cannot now be read without a blush. Yet need I say that those expressions will be heard with unconcern in *the theatre* by those whose delicacy is most offended by some expression in the Bible? There are things infinitely more offensive to delicacy in Byron, and Moore, and even Burns than there are in the Scriptures; and yet are these not read without complaint or murmur by those who make the loudest com-

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria:

14 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

a Ps. 17. 10-13.

p Ps. 52. 6, 7. Dan. 4. 27.

New Translation.

13. own excrements, and of drinking their own urine with you? Then Rabshakeh stood, and cried with a loud voice in the Jewish language, and said, "Hear ye the words of the great king, the king of Assyria."
14. Thus saith the king, "Let not Hezekiah deceive you; for he

plaints of the slightest departure from delicacy in the Bible? (3.) There is another remark to be made in regard to this. Isaiah is not at all responsible for the indelicacy of the language here. He is simply an historian. He did not *say* it; nor is he responsible for it. If there is indelicacy in it, it is not in *recording* it, but in *saying* it; and the responsibility is on Rabshakeh. If Isaiah undertook to make a record of an important transaction, what right had he to abridge it, or contract it, or to make it different from what it was. (4.) And again. It was of importance to give the *true character* of the attack which was made on Jerusalem. The coming of Sennacherib was attended with pride, and insolence, and blasphemy; and it was important to state the true character of the transaction, and to record *just what was said and done*. Hence, Isaiah as a faithful historian, recorded the coming of the Assyrians; the expressions of their haughtiness, insolence, and pride; their vain-boasting, and their reproaches of JEHOVAH; and for the same reason he has recorded the gross and indelicate *language* which they used to add to the trials of the Jews. Let him who *used* the language, and not him who *recorded* it bear the blame.

13. *Then Rabshakeh stood.* Indicating the posture of a man who intends to speak to them at a distance. ¶ *And cried with a loud voice.* So that those on the wall could hear. ¶ *The words of the king, &c.* Note ver. 4.

14. *Let not Hezekiah deceive you.* By inducing you to put your trust in JEHOVAH or in himself, or with promises that you will be safe, and will be delivered. ¶ *Not be able to deliver you.* In 2 Kings xviii. 29, it is added "out of his hand;" but the sense is substantially the same.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for

thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

r Ps. 71. 10, 11.

S with me a blessing, or, eat my favour by a present.

z Zech. 2. 10.

NEW TRANSLATION.

15. shall not be able to deliver you." And let not Hezekiah persuade you to trust in JEHOVAH, saying, "JEHOVAH will surely deliver us. This city shall not be given up into the hand of the king of Assyria."

16. Hearken not to Hezekiah; for thus saith the king of Assyria; make peace with me, and come out unto me, and eat ye every one of his own vine, and every one of his own fig-tree, and drink ye every one of the

15. *Make you trust in the LORD, &c.* Rabshakeh knew that Hezekiah was professedly devoted to JEHOVAH, and that he would endeavor to induce the people to trust in him. The Jews had now no other refuge but God, and as long as they put their confidence there, even Rabshakeh knew that it was hazardous to attempt to take and destroy their city. It was his policy therefore, first to endeavor to undermine their reliance on God, before he could have any hope of success. The enemies of God's people cannot succeed in their designs against them until they can unsettle their confidence in Him.

16. *Hearken not to Hezekiah.* Do not listen to his entreaties to confide in him, and in JEHOVAH; do not unite with him in endeavoring to make any resistance or opposition to us. ¶ *Make an agreement with me by a present.* The LXX read this, *Εἰ βούλησθε εὐλογηθῆναι*, 'If you wish to be blessed, or happy, come out to me.' The Hebrew is literally, 'Make with me a blessing' בְּרִכָּה, the idea of its being done "by a present" is not implied in the Hebrew text. The word 'blessing' here probably means the same as *peace*. 'Make peace with me,' perhaps because peace was regarded as a blessing—as the main source of blessing to them; and perhaps the word is used with a reference to one of the significations of קָרָע which is *to kneel down*, and this word may refer to their *kneeling down*; that is, to their offering allegiance to the king of Assyria. The former is, however, the more probable sense, that the word means a *peace*, because this was an evident blessing, or would be the source of all rich

17 Until I come and take you away | corn and wine, a land of bread and
to a land like your own land, a land of | vineyards.

u Prov. 12. 10.

NEW TRANSLATION.

17. waters of his own cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and of vine-

blessings to them. It is not, however, used in this sense elsewhere in the Bible. The Chaldee renders it 'make peace *ܐܚܝܬܝܢ* with me.' ¶ *And come out to me.* Surrender yourselves to me. It is evident, however, that he did not mean that he would *then* remove them from their city and country, but he demanded a surrender, intending to come and remove them at some other period, ver. 17. ¶ *And eat ye every one of his own vine, &c.* An emblem of safety, when every man might be permitted to partake of the fruit of his own labor. All that he now professed to desire was, that they should surrender the city, and give up their means of defence, and *then* he would leave them in security and quietness, *until* it should please his master to come and remove them to a land as fertile as their own. ¶ *And drink ye every one, &c.* Another emblem of security, and happiness. This promise was made to induce them to surrender. On the one hand, he threatened them with the dreadful evils of famine if they refused and allowed their city to be besieged (ver. 12); and on the other he promised them, for a time at least, a quiet and secure residence in their own city, and then a removal to a land not inferior to their own.

17. *Until I come.* These are the words of the king of Assyria delivered by Rabshakeh. It was proposed that they should remain safely in Jerusalem until Sennacherib should himself come and remove them to his own land. He was now engaged in the siege of Lachish, (ver. 2), and it is probable that he purposed to take some other of the unsubdued towns in that part of Palestine. ¶ *And take you away.* It was common for conquerors in ancient times to remove a vanquished people from their own country. They did this either by sending them forth in colonies to people some unsettled region, or by removing the body of them to the land of the conqueror. This was done for various purposes. It was sometimes to make slaves of them; sometimes for the purposes of triumph; but more commonly to secure them from revolt. In this manner the ten tribes were removed from the kingdom of Samaria; and thus also the Jews were carried to Babylon.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us.

* Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where are the gods of

2 Dan. 3. 15.

2 Kings 18. 10.

Sepharvaim? and have they delivered Samaria out^b of my hand?

20 Who *are they* among all the gods of these lands that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand.

c ch. 37. 18, 19. 45. 16, 17.

New Translation.

18. yards. Let not Hezekiah persuade you, saying, "Jehovah will deliver us." Have the gods of the nations delivered every one his land out of the

19. hand of the king of Assyria? Where are the gods of Hamath and of Arphad? Where are the gods of Sepharvaim? And have they delivered

20. Samaria from my hand? Who are they among all the gods of these lands that have delivered their land from my hand, that Jehovah should

Suetonius says that it was practised by the Romans. Thus he says (ch. xxi.) of Augustus that he removed the Suevi, and the Sicambri into Gaul, and stationed them on the Rhine. The same thing was also practised in Egypt for the purpose of securing the people from revolt. Gen. xlvii. 21. ¶ *A land like your own land.* A fertile land, abounding in the same productions as your own. ¶ *And wine.* Palestine was celebrated for the vine. The idea is, that in the land to which he would remove them, they should not want.

18. *Have any of the gods of the nations, &c.* This is said to show them the impossibility, as he supposed, that they should be delivered from the arm of the king of Assyria. He had conquered all before him, and not even the gods of the nations had been able to rescue the lands where they were worshipped from the hands of the victorious invader. He *inferred* therefore that Jehovah, the God of Palestine could not save their land.

19. *Where are the gods of Hamath, &c.* In regard to these places see Notes on ch. x. 9—11. ¶ *Where are the gods of Sepharvaim?* Sepharvaim was probably in Mesopotamia. Ptolemy mentions a city then of the name of *Sippbara* as the most southern city of Mesopotamia, which is probably the same. It is evident that it was in the vicinity of Hamath, and Arphad, and these are known to have been in Mesopotamia. When Shalmaneser carried Israel away captive from Samaria, he sent colonies of people into Palestine in their stead, among whom were the Sepharvaim. 2 Kings xvii. 24, 31. ¶ *And have*

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.¹

22 Then came Eliakim the son of

¹ Prov. 26. 4.

Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

New Translation.

21. deliver Jerusalem from my hand? But they held their peace, and answered him not a word; for the king's command was, "answer him not." Then came Eliakim, the son of Hilkiah, that was over the house, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and reported the words of Rabshakeh.

they delivered Samaria, &c. Note ch. x. 11. The author of the Books of Chronicles expresses this in a more summary manner, and says that Rabshakeh joined ЯЕHOVAH with the gods of the nations in the same language of reproach. "And he spoke against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of men." 2 Chron. xxxii. 19.

21. *But they held their peace.* Hezekiah had commanded them not to answer. They were simply to *hear* what Rabshakeh had to propose, and to report to him, that he might decide on what course to pursue. It was a case also in which it was every way proper that they should be silent. There was so much insolence, self-confidence, blasphemy; the proposals were so degrading, and the claims were so arrogant, that it was not proper that they should enter into conference, or listen a moment to the terms proposed. Their minds also were so horror-stricken with the language of insolence and blasphemy, and their hearts so pained by the circumstances of the city, that they would not feel like replying to him. There *are* circumstances when it is proper to maintain a profound silence in the presence of revilers and blasphemers, and when we should withdraw from them, and go and spread the case before the Lord. This was done here (ch. xxxvii. 1), and the result showed that this was the course of wisdom.

22. *With their clothes rent.* This was a common mark of grief among the Jews. See 2 Sam. iii. 21, 1 Kings xxi. 27, Jer. xxxvi. 24, Ezra ix. 3, Job i. 20, ii. 12, and my Notes on Matt. xxvi. 65, Acts xiv. 14. The *causes* of their griefs were the insolence and arro-

gance of Rabshakeh; the proposal to surrender the city; the threatening of the siege on the one hand and of the removal on the other, and the blasphemy of the name of their God, and the reproach of the king. All these things filled their hearts with grief; and they hastened to make report to Hezekiah.

CHAPTER XXXVII.

ANALYSIS.

This chapter contains a continuation of the historical narrative commenced in the previous chapter. Hezekiah went with expressions of grief to the temple, to spread the cause of his distress before the Lord, ver. 1. He sent an embassy to Isaiah to ask his counsel, and his prayer in the time of the general distress, vs. 2—5. Isaiah replied that he should not be afraid of the Assyrian, for that he should soon be destroyed, vs. 6, 7. The return of Rabshakeh to Sennacherib, ver. 8. Sennacherib heard that Tirhakah king of Ethiopia was preparing to make war upon him, and sent another embassy, with substantially the same message as the former, to induce him to surrender, vs. 9—13. Hezekiah, having read the letter which he sent, went again to the temple, and spread it before the Lord, vs. 14. His prayer is recorded, vs. 15—20. Isaiah, in answer to his prayer, reproves the pride and arrogance of Sennacherib, and gives the assurance that Jerusalem shall be safe, and that the Assyrian shall be destroyed, vs. 21—35. The chapter closes with an account of the destruction of the army of the Assyrians, and the death of Sennacherib, vs. 36—38.

1 And it came to pass, when king	Hezekiah heard it, that he rent ^m his	clothes, and covered himself with sack-
		cloth, and went ⁿ into the house of the
12 Kings 19. 1, &c.	m Job 1. 20.	n ver. 14.
		LORD.

NEW TRANSLATION.

1. And when king Hezekiah heard it, he rent his clothes, and covered him-

1. *When king Hezekiah heard it.* Heard the account of the words of Rabshakeh, ch. xxxvi. 22. ¶ *That he rent his clothes.* Note ch. xxxvi. 22. ¶ *He covered himself with sackcloth.* See Note ch. iii. 24. ¶ *And went into the house of the LORD.* Went up to the temple, to spread out the case before JEHOVAH (ver. 14). This was in accordance with the usual habit of Hezekiah; and it teaches us that when we are environed with difficulties or danger; and when we are reproached, and the name of our God is blasphemed, we should go and spread out our feelings before God, and seek his aid.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with ^b sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus

saith Hezekiah, This day is a day of trouble, and of rebuke, and of ^c blasphemy; for the children are come to the birth, and *there* ^f is not strength to bring forth.

^b Joel 1. 13. ^c Ps. 59. 15. ^e ch. 25. 3. Rev. 2. 12.
^f or, provocation. ^f ch. 66. 9.

New Translation.

2. self with sackcloth, and went into the house of **JEHOVAH**. And he sent Eliakim, who was over the house, and Shebna the Scribe, and the old men of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz. And they said unto him; Thus saith Hezekiah, "This is a day of trouble, of chastisement, and of contumely; for the children

2. *And he sent Eliakim, &c.* Note ch. xxxvi. 3. ¶ *And the elders of the priests.* It was a case of deep importance; and one that pertained in a special measure to the interests of religion; and he, therefore, selected the most respectable embassy that he could to present the case to the prophet. ¶ *Covered with sackcloth.* Religion had been insulted. The God whom the priests served had been blasphemed, and the very temple was threatened; and it was proper that the *priests* should go with the habiliments of mourning. ¶ *Unto Isaiah, &c.* It was customary on occasions of danger to consult prophets, as those who had direct communication with God, and seek direction from them. Thus Balak sent messengers to Balaam to consult him in a time of perplexity (Num. xxii. 5, seq.); thus Jehoshaphat and the king of Israel consulted Micaiah in time of danger from Syria (1 Kings xxii. 1—13); thus Ahaziah, when sick, sent to consult Elijah (2 Kings i. 1—9); and thus Josiah sent an embassy to Huldah the prophetess to inquire in regard to the book which was found in the temple of the Lord, 2 Kings xxii. 14.

3. *This is a day of rebuke.* This may refer either to the reproaches of Rabshakeh; or more probably to the fact that Hezekiah regarded the LORD as *rebuking* his people for their sins. The word which is here used **חִנּוּכָה** means more properly *chastisement* or *punishment*, Ps. cxlix. 7, Hos. v. 9. ¶ *And of blasphemy.* Marg. "or provocation." The word here used **נִסְיוֹן** means properly *reproach* or *contumely*; and the sense is, that God and his cause had been vilified by Rabshakeh, and it was proper to appeal to him to vindicate the honor of his own name, ver. 4. ¶ *For the children are come, &c.* The meaning of this figure is plain. There

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach ^a the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the ^a remnant that is ^b left.

^a ver. 23, 24. ch. 51. 7, 8.
^b found.

^a Rom. 9. 27.
1 ch. 48. 1, 2. 51. 12, 13.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid, of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

New Translation.

4. are come to the birth, and there is not strength to bring forth. Perhaps JEHOVAH will hear the words of Rabshakeh, whom the king of Assyria his lord hath sent to reproach the living God, and will reprove the words which JEHOVAH thy God hath heard, wherefore, offer thy prayer for the
5. remnant that is yet left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your Lord, "Thus saith JEHOVAH, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

was the highest danger, and need of aid. It was as in childbirth in which the pains had been protracted, the strength exhausted, and the powers of nature failed, and there was most imminent danger in regard to the mother and the child. So Hezekiah said there was the most imminent danger in the city of Jerusalem. They had made all possible preparations for defence. And now, in the most critical time, they felt their energies exhausted, their strength insufficient for their defence, and needed the interposition of God.

4. *It may be the LORD thy God.* The God whom thou dost serve, and in whose name and by whose authority thou dost exercise the prophetic office. ¶ *Will hear the words, &c.* Will come forth and vindicate himself in regard to the language of reproach and blasphemy which has been used. See a similar use of the word "hear" in Ex. ii. 24, iii. 7. ¶ *To reproach the living God.* The revilings of Rabshakeh were really directed against the true God. The reproach of the "living God" consisted in his comparing him to idols, and saying that he was no more able to defend Jerusalem than the idol gods had been able to defend their lands. See Note ch. xxxvi. 20. The phrase "the living God" is often applied to JEHOVAH in contradistinction from idols, which were dead, and which were mere blocks of wood or stone. ¶ *For the remnant that is left.* For those who survive; or probably for those parts of the land, including Jerusalem, that have not

7 Behold, I will ⁴ send a blast upon him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

⁴ or, put a spirit into him, 1 Kings 22. 23.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: ⁵ for he had heard that he was departed from ⁶ Lachish.

⁵ Num. 23. 21. Job. 21. 13. 2 Chron. 21. 18.
⁶ Josh. 10. 31-34.

New Translation.

7. Behold, I will put a spirit within him so that he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

8. And Rabshakeh returned, and found the king of Assyria besieging

fallen into the hands of the Assyrian. Sennacherib had taken many towns, but there were many also that had not yet been subdued by him.

6. *Unto your master.* Heb. To your lord. ¶ *Wherewith the servants, &c.* Heb. The youth, or the young men (יָעָר). The word properly denotes *boys*, youths, young men; and is used here probably by way of disparagement, in contradistinction from an embassy that would be truly respectable made up of aged men. ¶ *Have blasphemed me.* God regarded these words as spoken against himself; and he would vindicate his own honor, and name.

7. *Behold, I will send a blast upon him.* Marg. "put a spirit into him." The word rendered "*blast*," רָעַח, is commonly rendered *spirit*. It may denote breath, or air, or soul, or spirit. There is no reason to think that the word is here used in the sense of *blast* or wind, as our translators seem to have supposed. The sense is, probably, 'I will infuse into him a spirit of fear, by which he shall be alarmed by the rumor which he shall hear, and return to his own land.' The word is often used in this sense. Comp. 1 Sam. xvi. 14. See also Isa. xxxi. 8, 9. Gesenius understands it here in the sense of *will* or *disposition*. 'I will change his will or disposition, so that he will return to his own land.' ¶ *And he shall hear a rumor.* The rumor or report here referred to, was doubtless that respecting Tirhakah king of Ethiopia, ver. 9. It was this which would alarm him, and drive him in haste from the cities which he was now besieging, and be the means of expelling him from the land. ¶ *And I will cause him, &c.* This is said in accordance with the usual statements in the Scriptures, that *all* events are under God's providential control. Comp. Note on ch. x. 5, 6. ¶ *By the sword in his own land.* See Note on ver. 38.

9 And he heard say concerning Tir-
hakah king of Ethiopia, He is come
forth to make war with thee: and
when he heard it, he sent messengers
to Hezekiah, saying,

NEW TRANSLATION.

9. Libnah, for he had heard that he had decamped from Lachish. And he heard it said respecting Tirhakah king of Ethiopia, "He is coming forth to make war with thee." And when he heard it, he sent messen-

8. *So Rabshakeh returned.* Returned from Jerusalem to the camp of his master. He had received no answer to his insulting message (ch. xxxvi. 21); he saw there was no prospect that the city would surrender; and he therefore returned again to the camp. ¶ *And found the king of Assyria warring against Libnah.* He had departed from Lachish. Why he had done this is unknown. It is possible that he had taken it, though this is not recorded any where in history. Or it is possible that he had found it impracticable to subdue it as speedily as he had desired, and had withdrawn from it for the purpose of subduing other places that would offer a more feeble resistance. Libnah was a city in the south of Judah (Josh. xv. 42), given to the priests, and declared a city of refuge. 1 Chron. vi. 54, 57. Eusebius and Jerome say it was in the district of Eleutheropolis. *Calmet.* It was about ten miles to the north-west of Lachish. This city was taken by Joshua, and all its inhabitants put to the sword. After taking this, Joshua next assaulted and took Lachish. Josh. x. 29—32.

9. *And he heard say.* The report or rumor referred to in ver. 7. In what way he heard this is not intimated. It is probable that the preparations which Tirhakah had made were well known to the surrounding regions, and that he was already on his march against Sennacherib. ¶ *Tirhakah.* This king, who by Eusebius and by most ancient writers, is called *Tarakes* was a celebrated conqueror, and had subdued Egypt to himself. He reigned over Egypt eighteen years. When Sennacherib marched into Egypt, Sevechus or Sethon was on the throne. Sennacherib having laid siege to Pelusium, Tirhakah came to the aid of the city, and in consequence of his aid, Sennacherib was compelled to raise the siege and returned to Palestine, and laid siege to Lachish. Tirhakah succeeded Sevechus in Egypt, and was the third and last of the Ethiopian kings that reigned over that country. He probably took advantage of the distracted state that succeeded the death of Sevechus, and secured the

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

ch. 14. 17.

New Translation.

10. gers to Hezekiah, and said, "Thus shall ye say to Hezekiah, the king of Judah, Let not thy God in whom thou dost confide deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.
11. Behold, thou hast heard what the kings of Assyria have done to all lands, how they have utterly destroyed them. And shalt thou be delivered?

crown for himself. This was however after the death of Sennacherib. The capital which he occupied was Thebes. See Prideaux's Connection, vol. i. pp. 141, 145, 149. Ed. 1815. As he was celebrated as a conqueror, and as he had driven Sennacherib from Pelusium and from Egypt, we may see the cause of the alarm of Sennacherib when it was rumored that he was about to follow him into Palestine, and to make war on him there. ¶ *He is come forth.* He is on his march; he has made preparations, and is on his way. ¶ *He sent messengers, &c.* With letters or despatches, ver. 14. Hezekiah was probably ignorant of the approach of Tirhakah, or at all events Sennacherib would suppose that he was ignorant of it; and as Sennacherib knew that there would be no hope that Hezekiah would yield if he knew that Tirhakah was approaching to make war on him, he seems to have resolved to anticipate the intelligence, and to see if it were possible to induce Hezekiah to surrender. He, therefore, sent substantially the same message as before; and summoned him to capitulate.

10. *Let not thy God deceive thee.* The similar message which had been sent by Rabshakeh (ch. xxxvi. 14, 15), had been sent mainly to the people to induce them not to put confidence in Hezekiah, as if he would deceive them by inducing them to rely on the aid of ИЕХОВАИ. As that had failed, and no answer had been returned, he, as a last resort, sent a similar message to Hezekiah himself, designed to alienate his mind from God, and assuring him that resistance would be vain. To convince him, he referred him (v. 11—13) to the conquests of the Assyrians, and assured him that it would be impossible to resist a nation that had subdued so many nations. He had

19 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, * and Haran, * and Rezep, and the children of Eden * which were in Telassar ?

* 2 KI. 17. 6. 18. 11. * Gen. 12. 4. 28. 10. * Amos 1. 8.

NEW TRANSLATION.

12. Have the gods of the nations which my fathers destroyed delivered them ? Gozan, and Haran, and Rezep, and the children of Eden which

it not in his power to add *Egypt* to the list of subdued kingdoms, or it would have been done.

11. *And shalt thou be delivered ?* How will it be possible for you to resist these arms, and stand out against the conquerors of the world ?

12. *My fathers.* My predecessors on the throne. ¶ *Gozan.* This was a region or country in the northern part of Mesopotamia, and on the river Chaboras. There was a river of the name *Gozan* in Media, which ran through the province and gave it its name. The river fell probably into the Chaboras. This region is known to have been under the dominion of Assyria, for Salmaneser when he had subdued the ten tribes, carried them away beyond the Euphrates to a country bordering on the river Gozan. 2 Kings xvii. 6. Or according to Gesenius, the river which is referred to is the Chaboras itself. He translates the passage in 2 Kings xvii. 6, thus, "And placed them in Chaleitis (Halah), and on the Chabor (Habor) a river of Gozan, and in the cities of the Medes." According to this, the river was the Chaboras, the Chabor of Ezekiel, and the region was situated on the Chaboras. This river falls into the Euphrates from the East. Ptolemy calls the region lying between the Chaboras and Laocoras by the name of *Gauzanitis*, which is doubtless the same as the Hebrew *Gozan*. Gozan is usually mentioned in connexion with cities of Mesopotamia. 1 Chron. v. 26, 2 Kings xix. 42. ¶ *And Haran.* This was a city of Mesopotamia, to which Abraham went after he left Ur of the Chaldees. His father died here ; and from this place he was called to go into the land of promise. Gen. xi. 31, 32. Comp. Note Acts vii. 4. It is now called *Harran* and is situated in 36° 52' N. lat. and 39° 5' E. Long. in a flat and sandy plain, and is only peopled by a few wandering Arabs who select it as the place of residence on account of the delicious waters it contains. It belonged by conquest to the Assyrian empire. ¶ *And Rezep.* According to Abulfeda there were many towns of this name. One, however, was

more celebrated than the others, and is probably the one here referred to. It was situated about a day's journey west of the Euphrates, and is mentioned by Ptolemy by the name of *Ῥησαφα Resapha*. ¶ *And the children of Eden*. Eden was evidently a country well known in the time of Isaiah, and was doubtless the tract *within* which man was placed when he was created. The garden or Paradise was *in* Eden, and was not properly itself called Eden. Gen. ii. 8. It is probable that Eden was a region or tract of country of considerable extent. Its situation has been a subject of anxious inquiry. It is not proper here to go into an examination of this subject. It is evident from the passage before us that it was either in Mesopotamia or in the neighborhood of that country, since it is mentioned in connection with cities and towns of that country. It is mentioned by Amos (B. C. 787) as a country then well known, and as a part of Syria, not far from Damascus.

I will break also the bar of Damascus,
And cut off the inhabitant from the plain of Aven,
And him that holdeth the sceptre *from the house of Eden*
And the people of Syria shall go into captivity to Kir
Saiith the Lord. Amos i. 5.

In Isa. li. 3, Eden is referred to as a country well known and as distinguished for its fertility.

For JEHOVAH shall comfort Zion;
He will comfort all her waste places,
And he will make her wilderness *like Eden*,
And her desert like the gardens of JEHOVAH.

Thus also in Ezek. xxvii. 23, we find Eden mentioned in connection with Haran and Canneh. Canneh was probably the same as Calneh, (Gen. x. 10), the Calno of Isaiah (Isa. x. 9), and was doubtless situated in Mesopotamia, since it is joined with cities that are known to have been there. Comp. also Ezek. xxxi. 9, 16, 18. All those passages demonstrate that there was such a country. and prove also that it was either in Mesopotamia or in a country adjacent to Mesopotamia. It is not, however, possible now to designate its exact boundaries. ¶ *In Telassar*. This place is no where else mentioned in the Scriptures. Nothing, therefore is known of its situation. The connexion demands that it should be in Mesopotamia. The names of ancient places were

13 Where is the king of Hamath, ^y and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up

^y ch. 19. Jer. 49. 23. ^a ver. 1. Joel 2. 17-20.
^d Ex. 25. 22. Ps. 80. 1. 99. 1. ^e ch. 43. 10, 11. ^f Ps. 86. 10

unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest ^a between the cherubims, thou ^a art the God, ^e even thou ^f alone, of all the kingdoms of the earth; thou hast made heaven and earth.

NEW TRANSLATION.

13. were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henah, and of Ivah?"

14. And Hezekiah received the letter from the hand of the messengers, and read it. And he went up to the house of JEHOVAH, and spread it

15. before JEHOVAH. And Hezekiah prayed unto JEHOVAH, saying,

16. "O JEHOVAH of hosts, God of Israel, who art seated between the cherubim, Thou alone art God to all the kingdoms of the earth! Thou

so often lost or changed that it is often impossible to fix their exact locality.

13. *The king of Hamath.* Note ch. xxxvi. 19. ¶ *Henah and Ivah.* The situation of these places is not certainly known. Hena is mentioned in 2 Kings xviii. 34, xix. 13. It was evidently in Mesopotamia, and was probably the same which was afterwards called *Ana*, situated near a ford of the Euphrates. The situation of *Ivah* is not certainly known. It was under the Assyrian dominion, and was one of the places from which colonists were brought to Samaria. 2 Kings xvii. 24, 31. Michaelis supposes that it was between Berytus and Tripoli, but was under the dominion of the Assyrians.

14. *And Hezekiah received the letter.* Heb. *letters*, in the plural. It is not mentioned in the account of the embassy (ver. 9,) that he sent a letter, but it is not probable that he would send an embassy to a monarch without a written document. ¶ *Went up into the house of the LORD.* The temple, ver. 1. ¶ *And spread it before the LORD.* Perhaps unrolled the document there, and spread it out; or perhaps it means simply that he spread out the contents of the letter; that is made mention of it in his prayer. Hezekiah had no other resource. He was a man of God; and in his trouble he looked to God for aid. He, therefore, before he formed any plan, went up to the temple, and laid his case before God. What an example for all monarchs and rulers! And what an example for all the people of God in times of perplexity!

17 Incline ^g thine ear, O LORD, and ^h see; and hear all the words of Sennacherib; open thine eyes, ⁱ O LORD, and ^j hear; and hear all the words of the living God.

^g Deut. 9. 18.

^h Job 34. 7.

NEW TRANSLATION.

17. "hast made heaven and earth! Incline, O JEHOVAH, thine ear and
"hear; open, O JEHOVAH thine eyes and see, and hear all the words of

16. *O LORD of hosts.* Note ch. i. 9. JEHOVAH commanding and directing all the hosts of war; all the mighty powers in the universe, in heaven and on earth. He had, therefore, power to defend him from the mighty hosts which were coming against him. ¶ *That dwellest between the cherubim.* On the cherubim see Note on ch. xiv. 13. The reference here is doubtless to the fact that the symbol of the divine presence in the temple—the Shechinah (from שָׁכַן *Shákhān* to dwell, to inhabit; so called because it was the symbol of God's dwelling with his people or inhabiting the temple)—rested on the cover of the ark in the temple. Hence God is frequently represented as dwelling between the cherubim. Ex. xxv. 22, Ps. lxxx. 1, xcix. 1. On the whole subject of the cherubim the reader may consult an article prepared by me in the Quarterly Christian Spectator for September, 1836. ¶ *Thou art the God.* The only God, ch. xliii. 10, 11. ¶ *Even thou alone.* There is none besides thee—a truth which is often affirmed in the Scriptures. Ps. lxxxvi. 10, Deut. xxxii. 39, 1 Cor. viii. 4. ¶ *Of all the kingdoms of the earth.* Thou hast power, therefore, to control all their armies. ¶ *Thou hast made heaven and earth.* It was on the ground of this power and universal dominion that Hezekiah pleaded that God would interpose.

17. *Incline thine ear, &c.* This is evidently language taken from what occurs among men. When they are desirous of hearing distinctly they incline the ear or apply it close to the speaker. Similar language is not unfrequently used in the Scriptures as applicable to God. 2 Kings xix. 16, Ps. lxxxvi. 1, xxxi. 2, xvii. 6, lxxi. 2, lxxxviii. 2, Dan. ix. 18. ¶ *Open their eyes.* This is similar language applied to God, derived from the fact that when we wish to see an object the eyes are fixed wide open upon it. Comp. Job xiv. 3, xxvii. 19. ¶ *And hear all the words, &c.* That is, attend to their words, and inflict suitable punishment. This was the burden of the prayer of Hezekiah, that God would vindicate his own honor, and save his name from reproach. ¶ *Which he hath sent.* In the letters which he had

18 Of a truth, LORD, the kings of Assyria have laid waste all the ⁶ nations, and their countries,

19 And have ⁷ cast their gods into

⁶ lands.

⁷ given.

the fire: for they *were* no gods, but ^a the work of men's hands, wood and stone; therefore they have destroyed them.

^a Ps. 115. 4, &c. ch. 40. 19, 20. 41. 7. 44. 9, &c.

New Translation.

18. "Sennacherib which he hath sent to reproach the living God. In truth,

"O JEHOVAH, the kings of Assyria have desolated all the nations and

19. "their lands, and have cast all their Gods into the fire; for they were

"not Gods but the work of the hands of men, wood and stone; therefore

sent to Hezekiah, as well as the words which he had sent to the people by Rabshakeh, ch. xxxvi. 18—20. ¶ *To reproach the living God.* Note ver. 4.

18. *Of a truth.* It is as he had said, that all the nations have been subjected to the arms of the Assyrian. He now intends to add Jerusalem to the number of vanquished cities and kingdoms, and to boast that he has subdued the nation under the protection of JEHOVAH, as he had done the nations under the protection of idol gods. He designs, therefore, to boast that JEHOVAH is unable to resist the mighty arms of the king of Assyria, and that the true God is as weak and powerless as the gods of wood and stone. ¶ *Have laid waste all the nations.* Heb. as in the margin, *all the lands.* But this is evidently an elliptical form of expression meaning all the inhabitants or people of the lands, or all the nations. In 2 Kings xix. 17, it is thus expressed, "The kings of Assyria have destroyed the nations and their lands."

19. *And have cast their gods into the fire.* This appears to have been the usual policy of the Assyrians and the Babylonians. It was contrary to the policy which the Romans afterwards pursued, for the Romans admitted the gods of other nations among their own, and even allowed them to have a place in the Pantheon. Their design seems not to have been to outrage and alienate the feelings of the vanquished, but to conciliate them, and to make them feel that they were a part of the same people. They supposed that a vanquished people would be conciliated with the idea that their gods were admitted to participate in the honors of the gods worshipped by the conquerors of the world. But the policy of the Eastern conquerors was different. They began usually by removing the people themselves whom they had subdued, to another land, Note ch. xxxvi. 17. They thus intended to alienate

20 Now; therefore, O LORD our God | kingdoms of the earth may know • that
 save us from his hand, that all the | thou art the LORD, even thou only.

• Ps. 46. 10. ch. 42. 8.

NEW TRANSLATION.

20. "they have destroyed them. And now, O JEHOVAH our God, do thou
 "save us from his hand, that all the kingdoms of the earth may know
 "that thou alone art JEHOVAH."

their minds as much as possible from their own country. They laid every thing waste by fire and sword, and thus destroyed their homes, and all the objects of their attachment. They destroyed their temples, their graves, and their household gods. They well knew that the civil policy of the nations was founded in religion, and that to subdue them effectually it was necessary to root out, and abolish their religion. They therefore committed their idols to the flames, and intended to bring the people into entire and perfect subjection to their conquerors. Which was the wisest policy, may indeed admit of question. Perhaps in each case the policy was well adapted to the particular end which was had in view. ¶ *For they were no gods.* They were not truly gods, and therefore they had no power of resistance, and it was easy to destroy them.

20. *That all the kingdoms of the earth may know, &c.* Since he has been able to subdue all others; since the gods of the nations were not able to offer resistance; and since Judea alone, the land under the protection of JEHOVAH, would be saved, all the nations would know that it could not be by the power of an idol—for no idol had been able to offer resistance. The desire of Hezekiah, therefore, was not primarily that of personal safety or the safety of his kingdom. It was that JEHOVAH might vindicate his great and holy name from reproach, and that the world might know that he was the only true God. A supreme regard to the glory of God influenced this pious monarch in his prayers, and we have here a beautiful model of the object which we should have in view when we come before God in prayer. It is not primarily that we may be saved; it is not, as the leading motive, that our friends, or that the world may be saved; it is *that the name of God may be honored.* This motive of prayer, or this object in supplication, is one that is usually, and with great frequency presented in the Bible. Comp. ch. xlii. 8, xliii. 10, 13, 25, Deut. xxxii. 39, Ps. lxxxiii. 18, xlii. 10, Neh. ix. 6, Dan. ix. 18, 19.—Perhaps there could have been

21 Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed^b to me against Sennacherib king of Assyria :

^b Prov. 15. 22. Luke 18. 1. d Ps. 51. 12. ch. 1. 2.

22 This is the word which the Lord hath spoken concerning him, The virgin, the daughter of Zion, hath despised^d thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee.

New Translation.

21. Then Isaiah the son of Amoz sent unto Hezekiah saying : Thus saith JEHOVAH, God of Israel, Because thou hast prayed unto me on account
22. of Sennacherib king of Assyria, this is the word which JEHOVAH hath spoken concerning him :—

The virgin daughter of Zion despiseth thee, and scorneth thee ;

The daughter of Jerusalem shaketh her head at thee.

furnished no more striking proof that JEHOVAH was the true God, than would be by the defeat of Sennacherib. No other nation had been able to resist the Assyrian arms. The great power of that empire was now concentrated in the single army of Sennacherib. He was coming with great confidence of success. He was approaching the city devoted to JEHOVAH—the city where the temple was, and the city and people that were every where understood to be under his protection, and to be his own. The affairs of the world had arrived at a crisis ; and the time had come when the great JEHOVAH could strike a blow which would be felt on all nations, and carry the terror of his name, and the report of his power throughout the earth. Perhaps this was one of the main motives of the destruction of that mighty army. God intended that his power should be felt, and that monarchs and people that arrayed themselves against him, and blasphemed him, should have a striking demonstration that he was God, and that none of the devices of his enemies could succeed.

21. *Whereas thou hast prayed.* Because thou hast come to me instead of relying on thy own resources and strength. In 2 Kings xix. 20, it is, "That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard."

22. *The virgin, the daughter of Zion.* Jerusalem. See Note ch. i. 8. Comp. Note ch. xxiii. 12. The name *virgin*, perhaps, is given to designate purity or beauty. The parallelism in this and the following verses shows that the poetic form of speech is here introduced. These are the words of JEHOVAH by Isaiah, and it was common for Isaiah to throw his communications into parallelisms, or

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By ³thy servants hast thou reproached the Lord, and hast said, By

³ the hand of thy. ⁵ tallness of the cedars thereof, and the

the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the ⁶ tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the forest ⁶ of his Carmel.

choice of the fir-trees thereof. 6 or, and his fruitful field-

New Translation.

23. Whom hast thou reproached and reviled?

And against whom hast thou lifted up thy voice?

And lifted up thine eyes on high?

—Against the Holy One of Israel.

24. By thy servants thou hast reproached the Lord and said,

“By the multitude of my chariots have I come up to the heights of the mountains, the sides of Lebanon;

“And I will cut down its tallest cedars,

“Its choicest cypresses:

“And I will come to its extreme limits,

“To its garden-forest.

into the poetic form. ¶ *Hast despised thee, &c.* That is, is safe and secure from thy contemplated attack. The idea is, that Jerusalem would be safe, and would exult over the ineffectual attempts of Sennacherib to take it, and over his complete overthrow. ¶ *Hath laughed thee to scorn.* Will make thee an object of derision. ¶ *Hath shaken her head at thee.* This is an indication of contempt and scorn. Comp. Ps. xxii. 7, cix. 25, Jer. xviii. 16, Zeph. ii. 15, Matt. xxvii. 39.

23. *Whom hast thou reproached, &c.* Not an idol. Not one who has no power to take vengeance, or to defend the city under his protection, but the living God, and he will now come forth, and defend the city that is under his guardian care. ¶ *Exalted thy voice.* That is, by thy messenger. Thou hast spoken in a loud, confident tone; in the language of reproach and threatening. ¶ *And lifted up thine eyes on high.* To lift up the eyes is an indication of haughtiness, and pride. He had evinced arrogance in his manner, and he was yet to learn that it was against the living and true God.

24. *By thy servants.* Heb. By the hand of thy servants. That is, by Rabshakeh, ch. xxxvi. and by those whom he had now sent to Hezekiah with letters, vs. 9, 14. ¶ *And hast said.* Isaiah does

not here quote the precise *words* which Rabshakeh or the other messengers had used, but quotes the substance of what had been uttered, and expresses the real feelings and intentions of Sennacherib. ¶ *By the multitude of my chariots.* The word *chariots* here denotes *war-chariots*. See Notes ch. ii. 7, lxvi. 20. ¶ *To the height of the mountains.* Lebanon is here particularly referred to. Chariots were commonly used, as cavalry was, in plains. But it is probable that Lebanon was accessible by chariots drawn by horses. ¶ *To the sides of Lebanon.* On the situation of Lebanon see Notes x. 34, xxix. 17. Sennacherib is represented as having carried desolation to Lebanon, and as having cut down its stately trees. See Note ch. xxxiii. 9. ¶ *I will cut down the tall cedars thereof.* Marg. *the tallness of the cedars thereof.* The boast of Sennacherib was that he would strip it of its beauty and ornament; that is, that he would lay the land waste. ¶ *And the choice fir-trees thereof.* See Note ch. xiv. 8. The LXX render it "the beauty of the cypress, *κυπαρίσσου.*" The word here denotes the *cypress*, a tree resembling the white cedar. It grew on Lebanon, and together with the cedar constituted its glory. Its wood like that of the cedar was employed for the floors and ceilings of the temple. 1 Kings v. 22, 24, vi. 15, 34. It was used for the decks and sheathing of ships, Ezek. xxvii. 5; for spears, Neh. ii. 4; and for musical instruments, 2 Sam. vi. 5. ¶ *The height of his border.* The extreme retreats; the farthest part of Lebanon. There shall be no part which I will not visit, and ravage. In 2 Kings xix. 23, it is, "I will enter the lodgings of his borders;" perhaps referring to the fact that on the ascent to the top of the mountain there was a place for the repose of travellers; a species of inn or caravansera which *bounded* the usual attempts of persons to ascend the mountain. It is not uncommon that there should be such a lodging place on the sides or tops of mountains which are frequently ascended. ¶ *And the forest of his Carmel.* On the meaning of the word *Carmel*, see Note ch. xxix. 17. Here it means, as in that passage, a rich, fertile, and beautiful country. It is known that Lebanon was covered on the top, and far down the sides, with perpetual snow. But there was a region lying on its sides, between the snow and the base of the mountain, that was distinguished for its fertility, and that was highly cultivated. This region produced grapes, and the other productions of the land of Palestine, in abundance; and this cultivated region thick set with vines and trees might be called a beautiful grove. This was doubtless the portion of

25 I have digged, and drunk water ; | dried up all the rivers of the ⁷ besieged
and with the sole of my feet have I | places.

⁷ or, forced and closed.

New Translation.

25. "I have digged [wells] and have drunk waters ;

"And with the sole of my feet have I dried up all the streams of
"Egypt."

Lebanon which is here intended. At a distance, this tract on the sides of Lebanon appeared doubtless as a *thicket* of shrubs, and trees. The phrase "garden-forest," will probably express the sense of the passage. "After leaving Baalbec, and approaching Lebanon, towering walnut-trees, either singly or in groups, and a rich carpet of verdure, the offspring of numerous streams, give to this charming district the air of an English park, majestically bordered with snow-tipped mountains. At Deir el Akmaar the ascent begins—winding among dwarf oaks, hawthorns, and a great variety of shrubs and flowers. A deep bed of snow had now to be crossed, and the horses sunk or slipped at every moment. To ride was impracticable, and to walk dangerous, for the melting snow penetrated our boots, and our feet were nearly frozen. An hour and a half brought us to the cedars." *Hogg.*

25. *I have digged.* That is, I have digged wells. This was regarded among eastern nations as an important achievement. It was difficult often to find water, even by digging, in sandy deserts; and in a country abounding with rocks it was an enterprize of great difficulty to sink a well. Hence the possession of a well became a valuable property, and was sometimes the occasion of contention between neighboring tribes. Gen. xxvi. 20. Hence to stop up the wells of water, by throwing in rocks or sand, became one of the most obvious ways of distressing an enemy, and was often resorted to. Gen. xxvi. 15, 18, 2 Kings iii. 19, 25. Hence also to dig wells, or to furnish water in abundance to a people, became an achievement which was deemed worthy to be recorded in the history of kings and princes, 2 Chron. xxvi. 10. Many of the most stupendous and costly of the works of the Romans in the capital of their empire, and in the principal towns of their provinces, consisted in building aqueducts to bring water from a distance into a city. An achievement like this I understand Sennacherib as boasting he had performed; that he had furnished water for the cities and towns of his mighty empire; that he had accomplished what was deemed so difficult, and what required so much expense, as digging

wells for his people ; and that he had secured them from being stopped up by his enemies so that he and his people drank of the water in peace. Gesenius, however, understands this as a boast that he had extended the bounds of his empire beyond its original limits, and unto regions that were naturally destitute of water, and where it was necessary to dig wells to supply his armies. Rosenmüller understands it as saying "I have passed over, and taken possession of foreign lands." Drusius regards it as a proverbial saying, meaning 'I have happily and successfully accomplished all that I have undertaken, as he who digs a well accomplishes that which he particularly desires.' Vitringa regards it as saying, 'that to dig wells, and to drink the water of them, is to enjoy the fruit of our labors, to be successful and happy.' But it seems to me that the interpretation above suggested, and which I have not found in any of the commentators before me, is the correct exposition. ¶ *And drunk water.* In 2 Kings xix. 24, it is, "I have drunk *strange* waters;" that is, the waters of foreign lands, I have conquered them, and have dug wells in them. But the sense is not materially changed. ¶ *And with the sole of my feet, &c.* Expressions like this, denoting the desolations of a conqueror, are found in the classic writers. Perhaps the idea there is, that their armies were so numerous that they drank up all the waters in their march—a strong hyperbole to denote the number of their armies, and the extent of their desolations when even the waters failed before them. Thus Claudian (*de bello Getico* 526,) introduces Alaric as boasting of his conquests in the same extravagant manner, and in language remarkably similar to this.

Cum cesserit omnis
Obsequiis natura meis? Subsidere nostris
Sub pedibus montes; arescere vidimus amnes—
Fregi Alpes, galeisque Padum victricibus hausi.

So Juvenal (Sat. x. 176,) speaking of the dominion of Xerxes, says

* * * credimus altos
Defecisse amnes, epotaque flumina Medo
Prandente.

The boast of drying up streams with the sole of the foot is intended to convey the idea that he had not only supplied water for his own empire by digging wells, but that he had cut off the supplies of water from the others against whom he had made war. The idea perhaps is,

26 Hast thou not heard ⁸ long ago how I have done it; and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps.

⁸ or, how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps? g ch. 10. 5, 6.

NEW TRANSLATION.

26. Hast thou not heard that of old I have disposed it?
And that from ancient times I have arranged it?
Now I have brought it to pass,
That thou shouldst be to convert fortified cities into heaps of ruins.

that if such an army as his was, should pass through the streams of a country that they should invade, and should only take away the water that would adhere to the sole or the hollow of the foot on their march, it would dry up all the streams. It is strong hyperbolical language, and is designed to indicate the number of the forces which were under his command. ¶ *Of the besieged places.* Marg. "fenced, or closed." The word rendered *rivers* נָחָל may denote canals, or artificial streams, such as were common in Egypt. In ch. xix. 6. it is rendered "brooks," and is applied to the artificial canals of Egypt. See Note on that place. The word here rendered "besieged places," מִצְרֹר *mâtzôr*, may mean distress, straitness, Deut. xxviii. 5. 3; siege, Ezra iv. 2. 7; mound, bulwark, intrenchment, Deut. xx. 20; or it may be a proper name for Egypt, being one of the forms of the name מִצְרַיִם *mitsraim*, or Egypt. The same phrase occurs in ch. xix. 6. where it means Egypt, (See Note on that place), and such should be regarded as its meaning here. It alludes to the conquests which Sennacherib is represented as boasting that he had made in Egypt, that he had easily removed obstructions, and destroyed their means of defence. Though he had been repulsed before Pelusium by Tirhakah, king of Ethiopia (see Note ch. xxxvi. 1.), yet it is not improbable that he had taken many towns there, and had subdued no small part of the country to himself. In his vain boasting, he would strive to forget his repulse, and would dwell on the ease of conquest, and the facility with which he had removed all obstructions from his way. The whole language of the verse, therefore, is that of a proud and haughty oriental prince, desirous of proclaiming his conquests, and forgetting his mortifying defeats.

26. *Hast thou not heard, &c.* This is evidently the language of God addressed to Sennacherib. It is designed to state to him that he

27 Therefore their inhabitants were of the field, and as the green herb; as
 of small power, they were dismayed the grass on the house-tops, and as corn
 and confounded: they were as the grass blasted before it be grown up.

⁹ short of hand.

New Translation.

27. Therefore were their inhabitants of enfeebled strength;

They were dispirited, and ashamed:

They were as grass of the field, as the green herb—

The grass of the house-top,

And the blighted grain before it is grown up.

was under his control; that he had long before formed the plan; that this was the reason (ver. 27) why the inhabitants of the nations had been unable to resist him; that he was entirely in his hands (ver. 28); and that he would control him as he pleased (ver. 29, &c.).

¶ *Long ago how I have done it.* You boast that all this is by your own counsel and power. Yet I have done it; i. e. I have purposed, planned, arranged it long ago. Comp. ch. xxii. 11. ¶ *That thou shouldest be to lay waste, &c.* I have raised you up for this purpose, and you have been entirely under my control. See Note ch. x. 5.

27. *Therefore.* Not because you have so great power; but because I have rendered them imbecile, and incapable of resisting you.

¶ *Were of small power.* Heb. 'short of hand;' they were feeble, imbecile, unable to resist you. ¶ *They were dismayed.* Heb. 'they were broken and ashamed.'

Their spirits sank; they were ashamed of their feeble powers of resistance; and they submitted to the ignominy of a surrender. ¶ *They were as the grass of the field, &c.*

The same idea is expressed by Sennacherib himself in ch. x. 15, though under a different image. See Note on that verse. The idea here is, as the grass of the field is easily trodden down and offers no

resistance to the march of an army, so it was with the strongly fortified towns in the way of Sennacherib. ¶ *As the grass on the house-*

tops. In eastern countries the roofs of houses are always flat: They are made of a mixture of sand, gravel, or earth; and, on the

houses of the rich there is a firmly constructed flooring made of coals, chalk, gypsum, and ashes made hard by being beaten, or rolled. On

these roofs spears of wheat, barley, or grass sometimes sprung up, but they were soon withered by the heat of the sun. Ps. cxxix. 6—8.

The idea here, therefore, is that of the greatest feebleness. His eye-

28 But I know thy ² abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears; | therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

2 or, sitting.

(ch. 30. 23. Ezek. 23. 4.)

NEW TRANSLATION.

28. And thy sitting down, and thy going out, and thy coming in,
And thy rage against me, I have known.

29. Because thy rage against me, and thy insolence, is come up into
mine ears,

Therefore will I put my ring into thy nose,

And my bridle into thy jaws,

And I will turn thee back in the way in which thou camest.

mies were not simply like the grass in the field, but they were like the thin, slender, and delicate blade that sprung up in the little earth on the roof of a house, where there was no room for the roots to strike down, and where the sickly blade soon withered beneath the burning sun. ¶ As corn *blasted before it is grown up*. Before it amounts to any thing, before it acquires any strength. As the wheat or barley, which a blast strikes as soon as it springs out of the earth, and before the stalk acquires any strength, or firmness. The idea in all these phrases is substantially the same—that they were incapable of offering even the feeblest resistance.

28. *But I know*. The language of God. I am well acquainted with all that pertains to you. You neither go out to war, nor return, nor abide in your capital without my knowledge, and my providential direction. See Notes ch. x. 5, 6, 7. ¶ *Thy abode*. Marg. *Sitting*. Among the Hebrews sitting down, and rising up, and going out, were phrases to describe the whole of a man's life and actions. Comp. Deut. vi. 7, xxviii. 6, Ps. cxxi. 8. 1 Kings iii. 7. God here says that he knew the place where he dwelt, and he was able to return him again to it, ver. 29. ¶ *Thy going out, &c.* Your going out to war, and your return; or your whole plan and manner of life. ¶ *And thy rage against me*. See ver. 4.

29. *Because thy rage and thy tumult*. Or rather, thy pride, thy insolence, thy vain boasting. ¶ *Therefore will I put my hook in thy nose*. This is a most striking expression denoting the complete control which God had over the haughty monarch, and his ability to guide and direct him as he pleased. The language is taken

30 And this ~~shall be~~ a sign unto thee, | which springeth of the same; and in
 Ye shall eat this year such as groweth | the third year sow ye, and reap, and
 of itself; and the second year that | plant vineyards, and eat the fruit
 thereof.

New Translation.

30. And this shall be a sign unto thee:

Eat this year that which groweth spontaneously,

And the second year, that which groweth spontaneously from that;

And in the third year sow, and reap,

And plant vineyards, and eat the fruit thereof.

from the custom of putting a ring or hook in the nose of a wild animal for the purpose of governing and guiding it. The most strong and violent animals may be thus completely governed, and this is often done with those animals that are fierce and untameable. The Arabs often pursue this course in regard to the camel, and thus have it under entire control. A similar image is used in respect to the king of Egypt. Ezek. xxix. 4. The idea is, that God would control and govern the wild and ambitious spirit of the Assyrian, and that with infinite ease he could conduct him again to his own land. ¶ *And my bridle, &c.* Note ch. xxx. 28. ¶ *And I will turn thee back, &c.* See ver 37.

30. *And this shall be a sign unto thee.* It is evident that the discourse here is turned from Sennacherib to Hezekiah. Such transitions, without distinctly indicating them, are common in Isaiah. God had in the previous verses, in the form of a direct personal address, foretold the defeat of Sennacherib, and the confusion of his plans. He here turns and gives to Hezekiah the assurance that Jerusalem would be delivered. On the meaning of the word *sign* see Note on ch. vii. 14. Commentators have been much perplexed on the exposition of the passage before us to know how that which was to occur one, two, or three years after the event, could be a *sign* of the fulfilment of the prophecy. Many have supposed that the year in which this was spoken was a Sabbatic year, in which the lands were not cultivated, but were required to lie still, (Lev. xxv. 2—7); and that the year following was the year of Jubilee, in which also the lands were to remain uncultivated. They suppose that the idea is, that the Jews might be *assured* that they would not experience the evils of famine which they had anticipated from the Assyrians, because the

divine promise gave them assurance of supply in the Sabbath year, and in the year of Jubilee, and that although their fields had been laid waste by the Assyrian, yet their wants would be supplied, until on the third year they would be permitted in quietness to cultivate their land, and that this would be to them a *sign*, or a token of the divine interposition. But to this there are two obvious objections. (1.) There is not the slightest evidence that the year in which Sennacherib besieged Jerusalem was a Sabbath year, or that the following year was the Jubilee. No mention is made of this in the history, nor is it possible to prove that it was from any part of the sacred narrative. (2.) It is still difficult to see, even if it were so, how that which was to occur two or three years after the event, could be a sign to Hezekiah then of the truth of what Isaiah had predicted. Rosenmüller suggests that the two years in which they are mentioned as sustained by the spontaneous production of the earth were the two years in which Judea had been already ravaged by Sennacherib, and that the third year was the one in which the prophet was now speaking, and that the prediction means that in that very year they would be permitted to sow and reap.—In the explanation of the passage, it is to be observed that the word *sign* is used in a variety of significations. It may be used as an *indication* of any thing unseen, Gen. i. 14; or as a military ensign, Num. ii. 2; or as a sign of something future, an omen, Isa. viii. 18; or as a token, argument, proof, Gen. xvii. ii, Ex. xxxi. 13. It may be used as a sign or token of the truth of a prophecy; that is, when some minor event furnishes a proof that the whole prophecy would be fulfilled, Ex. iii. 12, 1 Sam. ii. 34, x. 7. 9. Or it may be used as a *wonder*, a *prodigy*, a *miracle*, Deut. iv. 84. vi. 22. In the case before us, it seems to mean that, in the events predicted here, Hezekiah would have a token or argument that the land was *completely freed* from the invasion of Sennacherib. Though a considerable part of his army would be destroyed; though the monarch himself would be compelled to flee, yet Hezekiah would not from that fact alone have the assurance that he would not rally his forces, and return to invade the land. There would be every inducement arising from disappointment and the rage of defeat for him to do it. To compose the mind of Hezekiah in regard to this, I suppose, this assurance was given, that the land would be quiet, and that the fact that it would remain quiet during the remainder of that year, and to the third year, would be a sign, or demonstration that the Assy-

31. And the remnant that is escaped | of the house of Judah shall again take
4 the escaping of the house of Judah that remaneth. | root downward, and bear fruit upward.

New Translation.

31. And the remnant that is escaped of the house of Judah
 Shall again strike the root downward,
 And bear fruit upward :

rian army was ENTIRELY withdrawn, and that all danger of an invasion was at an end. The sign, therefore, does not refer so much to *the past*, as to the security and future prosperity which would be consequent thereon. It would be an evidence to them that the nation would be safe, and would be favored with a high degree of prosperity. See vs. 31, 32. It is possible that this invasion took place when it was too late to sow for that year, and that the land was so ravaged that it could not that year be cultivated. The harvests and the vineyards had been destroyed ; and they would be dependent on that which the earth had spontaneously produced in those parts which had been untilled. As it was now too late to sow the land, they would be dependent in the following year on the same scanty supply. In the third year, however, they might cultivate their fields securely, and the former fertility would be restored. ¶ *Such as groweth of itself.* The Hebrew word here, רָבָא, denotes grain produced from the kernels of the former year, without new seed, and without cultivation. This, it is evident, must be a scanty supply ; but we are to remember that the land had been ravaged by the army of the Assyrian. ¶ *That which springeth of the same.* The word here used, רָבָא, in the parallel passage in 2 Kings xix. 29, רָבָא, denotes that which grows of itself the third year after sowing. This production of the third year would be of course more scanty and less valuable than in the preceding year ; and there can be no doubt that the Jews would be subjected to a considerable extent to the evils of want. Still, as the land would be quiet ; as the people would be permitted to live in peace ; it would be a *sign* to them that the Assyrian was finally and entirely withdrawn, and that they might return on the third year to the cultivation of their land with the assurance that this much-dreaded invasion was not again to be feared. ¶ *And on the third year, &c.* Then you may resume your agricultural operations with the assurance that you shall be undisturbed. Your two years of quiet shall have been a full demonstration to you that the Assyrian shall not

32 For out of Jerusalem shall go forth a remnant, and⁶ they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

⁶ the escaping.

⁷ shield.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with⁷ shields, nor cast a bank against it.

New Translation.

32. For from Jerusalem shall go forth the remnant ;
And they that are escaped from mount Zion.
The zeal of JEHOVAH of hosts shall effect this.

33. Therefore thus saith JEHOVAH concerning the king of Assyria :
He shall not come into this city,
And he shall not shoot an arrow there,
And he shall not come before it with a shield,
And he shall not cast up a mound against it.

return, and you may resume your employments with the assurance that all the evils of the invasion, and all apprehension of danger, are at an end.

31. *And the remnant that is escaped.* See the margin. Those that are left of the Jews. The ten tribes had been carried away ; and it is not improbable that the inhabitants of the kingdom of Judah had been reduced by want, and by the siege of Lachish, Libnah, &c. It is not to be supposed that Sennacherib could have invaded the land, and spread desolation for so long a time, without diminishing the number of the people. The promise in the passage is, that those who were left should flourish and increase. The land should be at rest ; and under the administration of their wise and pious king their number would be augmented, and their happiness promoted. ¶ *Should again take root downward.* Like a tree that had been prevented by any cause from growing or bearing fruit. This is a beautiful figure. A tree, to bear well, must be in a soil where it can strike its roots deep. The sense is, that all obstructions to their growth and prosperity would be removed.

32. *Shall go forth a remnant.* The word *remnant* means that which is left ; and does not of necessity imply that it should be a small portion. No doubt a part of the Jews were destroyed in the invasion of Sennacherib, but the assurance is here given that a portion of them should remain in safety, and that they should constitute that from which the future prosperity of the state would arise. ¶ *And they that escape.* Marg. *The escaping*, i. e. the remnant, that which is left. ¶ *The zeal.* See Note on ch. ix. 7.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

Is. ch. 36. & Jer. 17. 35, 36.

- New Translation.

34. By the way in which he came, by the same shall he return,
And into this city shall he not come, saith JEHOVAH.

35. And I will protect this city to deliver it,
For mine own sake, and for the sake of David my servant.

33. *He shall not come unto this city.* Sennacherib encamped probably on the North-west side of the city, and his army was destroyed there. ¶ *Nor shoot an arrow there.* That is, nor shoot an arrow within the walls of the city. ¶ *Nor come before it with shields.* See Note ch. xxi. 5. The meaning here is, that the army should not be permitted to come before the city defended with shields, and prepared with the means of attack and defence. ¶ *Nor cast a bank against it.* A mound; a pile of earth thrown up in the manner of a fort to defend the assailants, or to give them an advantage in attacking the walls. Sieges were conducted by throwing up banks or fortifications, behind which the army of attack could be secure to carry on their operations. Towers, filled with armed men were also constructed, covered with hides and other impenetrable materials which could be made to approach the walls, and from which those who were within could safely attack those who were on the walls.

34. *By the way that he came, &c.* Ver. 29. Comp. ver. 37. ¶ *And shall not come into this city.* Ver. 33. Comp. ch. xxix. 6—8.

35. *For I will defend this city.* Notwithstanding all that Hezekiah had done to put it in a posture of defence (2 Chron. xxxii. 1, seq.) still it was JEHOVAH alone who could preserve it. ¶ *For mine own sake.* God had been reproached and blasphemed by Sennacherib, and by Rabshakeh. As the name and power of JEHOVAH had been thus blasphemed, he says that he will vindicate himself, and for the honor of his own insulted majesty would save the city. ¶ *And for my servant David's sake.* On account of the promise which he had made to him that there should not fail a man to sit on his throne, and that the city and nation should not be destroyed until the Messiah should appear. See Ps. cxxxii. 10—18. God would not forget his promises, and would now interpose to save the city.

36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and four-

sch. 10. 12, &c.

score and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

NEW TRANSLATION.

36. And the angel of JEHOVAH went forth, and smote in the camp of the Assyrians an hundred and eighty five thousand men; and when they

36. *Then the angel, &c.* This verse contains the record of one of the most remarkable events that have occurred in history. Many attempts have been made to explain the occurrence which is here recorded, and to trace the agencies, or means which God employed. It may be observed that the use of the word "angel" here does not determine the manner in which it was done. So far as the word is concerned, it might have been accomplished either by the dread power of an invisible messenger of God—a spiritual being commissioned for this purpose; or it might have been by some second causes under the direction of an angel—as the pestilence, or a storm, and tempest; or it might have been by some agents sent by God whatever they were—the storm, the pestilence, or the simoom to which the name *angel* might have been applied. The word angel (מַלְאָכִים from מֵלֵךְ to send) means properly *one sent, a messenger*, from a private person, Job i. 14; from a king, 1 Sam. xvi. 19, xix. 11, 14, 20. Then it means *a messenger of God*, and is applied (1.) to an angel, Ex. xxiii. 20, 2 Sam. xiv. 16, and often; (2.) to a prophet, Hagg. i. 13, Mal. iii. 1; (3.) to a priest, Eccl. v. 5, Mal. ii. 7. The word may be applied to *any messenger sent from God*, whoever, or whatever that may be. Thus in Ps. civ. 4, the winds are said to be his angels, or messengers.

Who maketh the winds (רִדְדוֹת) his angels (מַלְאָכָיו);
The flaming fire his ministers.

The general sense of the word is that of ambassador, messenger, one sent to bear a message, to execute a commission, or to perform any work or service. It is known that the Jews were in the habit of tracing all events to the agency of invisible beings sent forth by God to accomplish his purposes in this world. There is nothing in this opinion that is contrary to reason; for there is no more improbability in the existence of a good angel than there is in the existence of a good man, or in the existence of an evil spirit than there is in the existence

of a bad man. And there is no more improbability in the supposition that God employs invisible and heavenly messengers to accomplish his purposes than there is that he employs man. Whatever, therefore, were the means used in the destruction of the Assyrian army, there is no improbability in the opinion that they were under the direction of a celestial agent sent forth to accomplish the purpose. It should be remarked also, that the use of the word *angel* does not *prove* that there was any such invisible being, but the name *may* be given to *any* messenger employed by God to execute his purpose, and so far as the *name* is concerned it may have been by pestilence, the simoom, or a tempest. The chief suppositions which have been made of the means of that destruction are the following. (1.) It has been supposed that it was by the direct agency of an angel, without any second causes. But this supposition has not been generally adopted. It is contrary to the usual modes in which God directs the affairs of the world. His purposes are usually accomplished by some second causes, and in accordance with the usual course of events. Calvin supposes that it was accomplished by the direct agency of one or more angels sent forth for the purpose. (2.) Some have supposed that it was accomplished by Tirhakah king of Ethiopia, who is supposed to have pursued Sennacherib, and to have overthrown his army in a single night near Jerusalem. But it is sufficient to say in reply to this, that there is not the slightest historical evidence to support it; and had this been the mode, it would have been so recorded, and the fact would have been stated. (3.) It has been attributed by some, among whom is Prideaux, (*Connexions*, vol. i. p. 143), and J. E. Faber, (*Notes on Harmer's Observations*, Part i. p. 65), to the hot pestilential wind which often prevails in the East, and which is often represented as suddenly destroying travellers, and indeed whole caravans. This wind, called *sam*, *simûm*, *samiel*, or *simoom*, has been usually supposed to be poisonous, and almost instantly destructive to life. It has been described by Mr. Bruce, by Sir R. K. Porter, by Niebuhr, and by others. Prof. Robinson has examined at length the supposition that the Assyrian army was destroyed by this wind, and has stated the results of the investigations of recent travellers. The conclusion to which he comes is, that the former accounts of the effects of this wind have been greatly exaggerated, and that the destruction of the army of the Assyrians cannot be attributed to any such cause. See the article "Winds," in his Edition of Calmet's Dictionary.

Burckhardt says of this wind, whose effects have been regarded as so poisonous and destructive, "I am PERFECTLY CONVINCED that all the stories which travellers, or the inhabitants of the towns of Egypt and Syria, relate of the semoum of the desert are greatly exaggerated, and I *never could hear of a SINGLE WELL AUTHENTICATED INSTANCE of its having proved mortal to either man or beast.*" Similar testimony has been given by other modern travellers; though it is to be remarked that the testimony is rather of a *negative* character, and does not entirely destroy the possibility of the supposition that this so often described pestilential wind may in some instances prove fatal. It is not, however, referred to in the Scripture account of the destruction of Sennacherib; and whatever may be true of it in the deserts of Arabia or Nubia, there is no evidence whatever that such poisonous effects are ever experienced in Palestine. (4.) It has been attributed to a storm of hail, accompanied with thunder and lightning. This is the opinion of Vitranga, and this seems to accord with the descriptions which are given in the prophecy of the destruction of the army in ch. xxix. 6, xxx. 30. To this opinion, as the most probable, I have been disposed to incline; for although these passages *may* be regarded as figurative, yet the more natural interpretation is to regard them as descriptive of the event. We know that such a tempest might be easily produced by God, and that violent tornados are not unfrequent in the East. One of the plagues of Egypt consisted in such a tremendous storm of hail accompanied with thunder; and "the fire ran along the ground," so that "there was hail and fire mingled with the hail," and so that "the hail smote throughout all the land of Egypt all that was in the field, both man and beast." Ex. ix. 22—25. This description, in its terror, its suddenness, and its ruinous effects, accords more nearly with the account of the destruction of Sennacherib than any other which has been made. (6.) It has been supposed by many that it was accomplished by the pestilence. This is the account which Josephus gives (Ant. B. x. ch. 1. § 5); and is the supposition which has been adopted by Rosenmüller, Döderlin, Michaelis, Hensler, and many others. But there are two objections to this supposition. One is, that it does not well accord with the description of the prophet (ch. xxix. 6, xxx. 30); and the other, and more material one is, that the plague does not accomplish its work so suddenly. This was done in a single night; whereas, though the plague appears suddenly, and has been known to destroy whole armies, yet there is no recorded instance in which it has been

so destructive in a few hours as in this case. It may be added, also, that the plague does not often leave an army in the manner described here. One hundred and eighty-five thousand were suddenly slain. The survivors, if there were any, as we have reason to suppose (ver. 37), fled, and returned to Nineveh. There is no mention made of any who lingered, and who remained sick among the slain. Nor is there any apprehension mentioned, as having existed among the Jews, of going into the camp, and stripping the dead, and bearing the spoils of the army into the city. Had the army been destroyed by the plague, or the pestilence, such is the fear of the contagion in countries where it prevails, that nothing would have induced them to endanger the city by the possibility of introducing the dreaded disease. The account leads us to suppose that the inhabitants of Jerusalem immediately sallied forth and stripped the dead, and bore the spoils of the army into the city. See Notes ch. xxxiii. 4, 24. On the whole, therefore, the most probable supposition seems to be, that, if any secondary causes were employed, it was the agency of a violent tempest—a tempest of mingled hail, and fire, which suddenly descended upon the mighty army. Whatever was the agent, however, it was the hand of God that directed it. It was a most fearful exhibition of his power, and justice. And it furnishes a most awful threatening to proud and haughty blasphemers, and revilers; and a strong ground of assurance to the righteous that God will defend them in times of peril.

To this statement it may be added, that Herodotus has given an account which was undoubtedly derived from some rumor of the entire destruction of the Assyrian army. He says (B. ii. ch. 141,) that when Sennacherib was in Egypt and engaged in the siege of Pelusium, an Egyptian priest prayed to God, and God heard his prayer, and sent a judgment upon him. For, says he, “a multitude of mice gnawed to pieces in one night both the bows and the rest of the armour of the Assyrians, and that it was on that account that the king, when he had no bows left, drew off his army from Pelusium.” This is probably a corruption of the history which we have here. At all events, the account in Herodotus does not conflict with the main statement of Isaiah, but is rather a confirmation of that statement that the army of Sennacherib met with sudden discomfiture. ¶ *And when they arose, &c.* At the time of rising in the morning; when the surviving part of the army arose, or when the Jews arose, and looked toward the camp of the Assyrians.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch

c. ch. 14. 9-12.

his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of ¹ Armenia: and Esarhaddon his son reigned in his stead.

¹ Ararat.

New Translation.

37. [the people] arose in the morning they were all dead corpses. So Sennacherib king of Assyria decamped, and went away, and returned, and dwelt at Nineveh. And as he was worshipping in the temple of Nisroch his God, Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat; and Esarhaddon his son reigned in his stead.

37. *So Sennacherib—departed.* Probably with some portion of his army and retinue with him. It is by no means probable that the whole army had been destroyed. In 2 Chron. xxxii. 21, it is said that the angel "cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria." His army was thus entirely disabled, and the loss of so large a part of it, and the consternation produced by their sudden destruction, would of course lead him to abandon the siege. ¶ *Went and returned.* Went from before Jerusalem, and returned to his own land. ¶ *And dwelt at Nineveh.* How long he dwelt there is not certainly known. Berosus, the Chaldean, says it was "a little while." See Jos. Ant. B. x. ch. 1, § 5. Nineveh was on the Tigris, and was the capital of Assyria. For an account of its site, and its present situation, see "the American Biblical Repository," for Jan. 1837, pp. 139—159.

38. *As he was worshipping.* Perhaps this time was selected because he might be then attended with fewer guards, or because they were able to surprise him without the possibility of his summoning his attendants to his rescue. ¶ *In the house.* In the temple. ¶ *Of Nisroch his god.* The god whom he particularly adored. Gesenius supposes that the word *Nisroch* denotes an eagle, or a great eagle. The eagle was regarded as a sacred bird in the Persian religion, and was the symbol of Ormuzd. This god or idol had been probably introduced into Nineveh from Persia. Among the ancient Arabs the eagle occurs as an idol. Josephus calls the idol *Araskes*; the author of the book of Tobit calls it *Dagon*. Vitringa supposes that it was the Assyrian *Bel*, and was worshipped under the figure of *Mars*, the god

of war. More probably it was the figure of the eagle, though it might have been regarded as the god of war. ¶ *That Adrammelech and Sharezer his sons smote him with the sword.* What was the cause of this rebellion and parricide is unknown. These two sons subsequently became, in Armenia, the heads of two celebrated families there, the Arzerunii, and the Genunii. See Josephus' Ant. B. x. ch. i. § 5, Note. ¶ *And they escaped, &c.* This would lead us to suppose that it was some private matter which led them to commit the parricide, and that they did not do it with the expectation of succeeding to the crown. ¶ *Into the land of Armenia.* Heb. as in the margin, *Ararat*. The Chaldee renders this, "the land of קרדו *Kardoo*"—that is *Kardianum*, or, the mountains of the Kurds. The modern Koordistan includes a considerable part of the ancient Assyria and Media, together with a large portion of Armenia. This expression is generally substituted for *Ararat* by the Syriac, Chaldee, and Arabic translators, when they do not retain the original word *Ararat*. It is a region among the mountains of *Ararat* or *Armenia*. The Syriac renders it in the same way ܟܪܕܝܐ *of Kurdoya—the Kurds*. The LXX render it "into Armenia." Jerome says that "*Ararat was a champaign region in Armenia, through which the Araxes flowed, and was of considerable fertility.*" *Ararat* was a region or province in Armenia, near the middle of the country between the Araxes and the lakes Van and Ormiah. It is still called by the Armenians *Ararat*. On one of the mountains in this region the ark of Noah rested. Gen. viii. 4. The name *Ararat* belongs properly to the region of country, and not to any particular mountain. For an account of this region, see Sir R. K. Porter's *Travels*, vol. i. p. 178, seq.; Smith and Dwight's *Researches in Armenia*, vol. ii. p. 73, seq., and Morier's *Second Journey*, p. 312. For a very interesting account of the situation of *Ararat*, including a description of an ascent to the summit of the mountain which bears that name, see the *Biblical Repository* for April, 1836, pp. 390—416. "The origin of the name Armenia is unknown. The Armenians call themselves after their fabulous progenitor Haig, and derive the name *Armen* from the son of Haig, *Armenag*. They are probably a tribe of the ancient Assyrians; their language and history speak alike in favour of it. Their traditions say also that Haig came from Babylon."

CHAPTER XXXVIII.

ANALYSIS OF THE CHAPTER.

THIS chapter contains the record of an important transaction which occurred in the time of Isaiah, and in which he was deeply interested—the dangerous sickness, and the remarkable recovery of Hezekiah. It is introduced here, doubtless, because the account was drawn up by Isaiah, and is a part of his writings (see Analysis of ch. xxxvi.); and because it records the agency of Isaiah at an important crisis of the history. A record of the same transaction, evidently from the same hand, occurs in 2 Kings xx. 1–11. But the account differs more than the records in the two previous chapters. It is *abridged* in Isaiah by omitting what is recorded in Kings in ver. 4, and in the close of ver. 6, it is *transposed* in the statement which occurs in regard to the application of the “lump of figs;” and it is *enlarged* by the introduction of the record which Hezekiah made of his sickness and recovery, vs. 9–20.

The contents of the chapter are (1.) the statement of the dangerous sickness of Hezekiah, and the message of God to him by the prophet, ver. 1; (2.) the prayer which Hezekiah offered for his recovery, vs. 3, 4; (3) the assurance which God gave to him by the prophet that his days should be lengthened out fifteen years, and the sign given to confirm it by the retrocession of the shadow on the sun dial of Ahaz, vs. 4–8; (4.) the record which Hezekiah made in gratitude to God for his recovery, vs. 9–20; and (5.) the statement of the manner in which his recovery was effected, vs. 21, 22.

1 In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and	said unto him, Thus saith the Lord, ² Set thine house in order: for thou shalt die, and not live.
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² 2 Kings 20. 1, &c. 2 Chron. 32. 24.

³ Give charge concerning thy house.

New Translation.

1. In those days was Hezekiah sick with a mortal disease, and Isaiah the son of Amoz, the prophet, came unto him and said unto him, Thus saith JEHOVAH, Give command concerning thy house, for thou shalt die,

1. *In those days.* At that time; or his sickness commenced about the period in which the army of Sennacherib was destroyed. It has been made a question whether the sickness of Hezekiah was before or after the invasion of Sennacherib. The most natural interpretation certainly is, that it occurred *after* that invasion, and probably at no distant period. The only objection to this view is the statement in ver. 6, that God would deliver him out of the hand of the king of Assyria, which has been understood by many as implying that he was then threatened with the invasion. But this may mean simply that

he would be *perpetually* and *finally* delivered from his hand; he would be secure in the independence of a foreign yoke which he had long sought (2 Kings xviii. 7); and the Assyrian should not be able again to bring the Jews into subjection. See Note ch. xxxvii. 30, 31. Comp. Note on ver. 6. Jerome supposes that it was brought upon him lest his heart should be elated with the signal triumph, and in order that, in his circumstances, he might be kept humble. Josephus says that the sickness occurred soon after the destruction of the army of Sennacherib. Ant. B. x. ch. ii. § 1. Prideaux places his sickness *before* the invasion of the Assyrians. Connex. vol. i. p. 137. ¶ *Was sick.* What was the exact nature of this sickness is not certainly known. In ver. 21 it is said that it was a "boil," and probably it was a pestilential boil. The pestilence or plague is attended with an eruption or boil. "No one," says Jahn, "ever recovered from the pestilence unless the boil of the pestilence came out upon him, and even then he could not always be cured." Archæol. § 190. The pestilence was, and is still, rapid in its progress. It terminates the life of those who are affected with it almost immediately, and at the farthest within three or four days. Hence we see one ground of the alarm of Hezekiah. Another cause of his anxiety was, that he had at this time no children, and consequently he had reason to apprehend that his kingdom would be thrown into contention by conflicting strifes for the crown. ¶ *Unto death.* Ready to die; with a sickness which in the ordinary course would terminate his life. ¶ *Set thine house in order.* Heb. 'Give command (צַו) to thy house,' i. e. to thy family. If you have any directions to give in regard to the succession to the crown, or in regard to domestic and private arrangements, let it be done soon. Hezekiah was yet in middle life. He came to the throne when he was twenty-five years old (2 Kings xviii. 2), and he had now reigned about fourteen years. It is possible that he had as yet made no arrangements in regard to the succession, and as this was very important to the peace of the nation, Isaiah was sent to him to apprise him of the necessity of leaving the affairs of his kingdom so that there should not be anarchy when he should die. The direction, also, may be understood in a more general sense as denoting that he was to make whatever arrangements might be necessary as preparatory to his death. We see here (1.) the boldness and fidelity of a man of God. Isaiah was not afraid to go in and freely tell even a monarch that he must die. The subsequent part of the narrative

would lead us to suppose that until this announcement Hezekiah did not regard himself as in immediate danger. It is evident here, that the *physician* of Hezekiah had not informed him of it—*perhaps* from fear, perhaps from the apprehension that his disease would be aggravated by the agitation of his mind on the subject. The duty *was*, therefore, left, as it is often, and indeed generally now, to a minister of religion—a duty which even many ministers are slow to perform, and which many physicians are reluctant to *have* performed. (2.) No danger is to be apprehended commonly from announcing to those who are sick their true condition. Friends and relatives are often reluctant to do it, for fear of agitating and alarming them. Physicians often prohibit them from knowing their true condition under the apprehension that their disease may be aggravated. Yet here was a case in which pre-eminently there might be danger from announcing the danger of death. The disease was deeply seated. It was making rapid progress. It was usually incurable. Nay, there was here a moral certainty that the monarch would die. And this was a case, therefore, which particularly demanded, it would seem, that the patient should be kept quiet, and free from alarms. But, God regarded it as of great importance that he should know his true condition; and the prophet was directed to go to him and faithfully to state it. Physicians and friends often err in this. There is no species of cruelty greater than to suffer a friend to lie on a dying bed under a delusion. There is no sin more aggravated than that of designedly deceiving a dying man, and flattering him with the hope of recovery when there is a moral certainty that he will not, and cannot recover. And there is evidently no danger to be apprehended from communicating to the sick their true condition. It should be done tenderly, and with affection; but it should be done faithfully. I have had many opportunities of witnessing the effect of apprizing the sick of their situation, and of the moral certainty that they must die. And I cannot now recall an instance in which the announcement has had any unhappy effect on the disease. Often, on the contrary, the effect is to calm the mind, and to lead the dying to look up to God, and peacefully to repose on him. And the effect of *THAT* is *always* salutary. Nothing is more favorable for a recovery than a peaceful, calm, heavenly submission to God; and the repose and quiet which Physicians so much desire their patients to possess, is often best obtained by securing confidence in God, and a calm resignation to his will. (3.) Every man with the prospect of

2 Then Hezekiah turned his face | toward the wall, and prayed unto the
| Lord,

New Translation.

2. and not live. Then Hezekiah turned his face to the wall and made death before him should set his house in order. Death is an event which demands preparation—a preparation which should not be deferred to the dying moment. In view of it, whether it comes sooner or later, our work should be done; our peace should be made with God; and our worldly affairs so arranged that we can leave them without distraction, and without regret. ¶ *For thou shalt die and not live.* Thy disease is incurable. It is a mortal, fatal disease. The Hebrew is, ‘for thou art dead’ (מֵת); that is, you are a dead man. A similar expression occurs in Gen. xx. 8, in the address which God made to Abimelech. “Behold thou art a dead man on account of the woman which thou hast taken.” We have a similar phrase in our language, when a man is wounded, and when he says ‘I am a dead man.’ This is all that we are required to understand here, that according to the usual course of the disease, he must die. It is evident that Isaiah was not acquainted himself with the secret intention of God; nor did he know that Hezekiah would humble himself, and plead with God; nor that God would by a miracle lengthen out his life.

2. *Then Hezekiah turned his face toward the wall.* The wall of his palace, or of the room in which he was lying. He was probably lying on a couch next the wall of his room. Eastern houses usually have such couches or ottomans running along on the sides of the room on which they recline, and on which they lie when they are sick. Hezekiah probably turned his face to the wall in order that his emotion and his tears might not be seen by the bystanders, or in order that he might compose himself the better for devotion. His prayer he wished doubtless to be as secret as possible. The Chaldee renders this, “turned his face to the wall of the house of the sanctuary;” that is, of the temple, so that it might appear that he prayed toward the temple. Thus Daniel when in Babylon is said to have prayed with his windows open towards Jerusalem, Dan. vi. 10. The Mohammedans pray everywhere with their faces turned toward Mecca. But there is no evidence in the Hebrew text that Hezekiah prayed in that manner. The simple idea is, that he turned over on his couch toward the wall of his room, doubtless for the greater privacy, and to hide his deep emotion.

3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

• Heb. 12. 14. Heb. 5. 12.

† with great weeping.

New Translation.

3. supplication unto JEHOVAH. And he said; I beseech thee, O JEHOVAH, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thine eyes. And Heze-

3. *And said, Remember now, O LORD, I beseech thee.* The object which Hezekiah desired was evidently that his life might be spared, and that he might not be suddenly cut off. He, therefore, makes mention of the former course of his life, not with ostentation, or as a ground of his acceptance or justification, but *as a reason* why his life should not be cut off. He had not lived as many of the kings of Israel had done. He had not been an idolater, or a patron of idolatry. He had promoted an extensive and thorough reformation among the people. He had exerted his influence as a king in the service of JEHOVAH, and it was his purpose still to do it; and he therefore prayed that his life might be spared in order that he might carry forward and perfect his plans for the reformation of the people, and for the establishment of the worship of JEHOVAH. ¶ *How I have walked.* How I have lived. Life, in the Scriptures, is often represented as a journey; and a life of piety is represented as walking with God. See Gen. v. 24, vi. 9, 1 Kings ix. 4, xi. 33. ¶ *In truth.* In the defence and maintenance of the truth, or in sincerity. ¶ *And with a perfect heart.* With a heart sound, sincere, *entire* in thy service. This had been his leading aim; his main, grand purpose. He had not pursued his own ends; but his whole official royal influence had been on the side of religion. This refers to his *public* character rather than to his private feelings. For though, as a man, he might be deeply conscious of imperfection; yet as a king, his influence had been wholly on the side of religion, and he had not declined from the ways of God. ¶ *And have done that which is good, &c.* This accords entirely with the account which is given of him in 2 Kings xviii. 3—5. ¶ *And Hezekiah wept sore.* Marg. as in the Heb. “with great weeping.” Josephus (Ant. B. x. ch. ii. § 1.) says, that the reason why Hezekiah was so much affected was that he was then childless, and saw that he was about to leave the government without a successor. Others suppose

4 Then came the word of the LORD to Isaiah, saying, father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy

New Translation.

4. kiah wept bitterly. Then came the word of JEHOVAH to Isaiah, saying: Go and say to Hezekiah, Thus saith JEHOVAH, the God of David thy father. I have heard thy supplication; I have seen thy tears.

that it was because his death would be construed by his enemies as a judgment of God for his stripping the temple of its ornaments. 2 Kings xviii. 16. It is possible that several things may have been combined in producing the depth of his grief. In his song, or in the record which he made to express his praise to God for his recovery, the main reason of his grief which he suggested was, the fact that he was in danger of being cut off in the midst of his days; that the blessings of a long life were likely to be denied him. See ver. 10, 11, 12. We have here an instance in which even a good man may be surprised, alarmed, distressed, at the sudden announcement that he must die. The fear of death is natural; and even those who are truly pious are sometimes alarmed when it comes.

4. *Then came the word of the LORD, &c.* In the parallel place in 2 Kings xx. 4, it is said, "And it came to pass, after Isaiah was gone out into the middle court that the word of the LORD came unto him." That is, the message of God came to Isaiah before he had left Hezekiah; or as soon as Hezekiah had offered his prayer. This circumstance is omitted by Isaiah on the revision of his narrative which we have before us. But there is no contradiction. In this place it is implied that the message came to him soon, or immediately.

5. *The God of David thy father.* David is mentioned here, probably, because Hezekiah had a strong resemblance to him, and imitated his example (2 Kings xviii. 3), and because a long and happy reign had been granted to David; and also because the promise had been made to David that there should not fail a man to sit on his throne. See Note on ch. xxxvii. 35. As Hezekiah resembled David, God promised that his reign should be lengthened out; and as he perhaps was then without a son and successor, God promised him a longer life with the prospect that he might have an heir who should succeed him on the throne. ¶ *Behold I will add unto thy days fifteen years.* This is

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

NEW TRANSLATION.

6. Behold, I will add to thy days fifteen years. And I will deliver thee and this city from the hand of the king of Assyria; and I will defend this

perhaps the only instance in which any man has been told exactly how long he would live. Why God *specified* the time, cannot now be known. It, however, was a full answer to the prayer of Hezekiah; and the promise is a full demonstration that God is the hearer of prayer, and that he can answer it at once.—We learn here, that it is right for a friend of God to pray for life. In times of sickness, and even when there are indications of a fatal disease, it is not improper to pray that the disease may be removed, and the life prolonged. If the desire be to do good; to advance the kingdom of God; to benefit others; or to perfect some plan of benevolence which is begun, it is not improper to pray that God would prolong the life. Who can tell but that he *often* thus spares useful lives when worn down with toil, and when the frame is apparently sinking to the grave, in answer to the prayers of those who love him? He does not indeed work miracles as he did in the case of Hezekiah, but he may direct to remedies which had not before occurred; or he may himself give a sudden and unlooked for turn to the disease, and restore the sufferer again to health.

6. *And I will deliver thee and this city, &c.* See the Analysis of the chapter. The purport of the promise is, that he and the city should be *finally* and *entirely* delivered from all danger of invasion from the Assyrians. It *might* be apprehended that Sennacherib would collect a large army, and return; or that his successor would prosecute the wars which he had commenced. But the assurance here is given to Hezekiah that he had nothing more to fear from the Assyrians. See Notes ch. xxxvii. 35, xxxi. 4, 5. In the parallel place in 2 Kings xx. 6, it is added, 'I will defend this city for mine own sake, and for my servant David's sake.' In the parallel passage also in 2 Kings 7, 8, there is inserted the statement which occurs in Isaiah at the end of the chapter, ver. 21, 22. It is evident that those two verses more appropriately come in here. Lowth conjectures that the abridger of the history omitted those verses, and when he had transcribed the song of Hezekiah, he saw that they were necessary to complete the narrative, and placed them at the end of the chapter with proper marks to have them

7 And this *shall* be a sign / unto thee from the LORD, that the LORD will do this thing that he hath spoken ;

8 Behold, I will bring again the shadow of the degrees, which is gone

down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

f ch. 7. 11, 14.

1 degree by, or, with the sun.

NEW TRANSLATION.

7. city. And this shall be a sign unto thee from JEHOVAH, that JEHOVAH

8. will do this thing which he hath promised. Behold, I will cause the shadow of the degrees which has gone down on the degrees [the dial] of Ahaz by the sun to go back ten degrees. And the sun returned ten degrees on the degrees which it had gone down.

inserted in the right place, which marks were overlooked by transcribers. It is, however, immaterial *where* the statement is made ; and it is now impossible to tell in what manner the transposition occurred.

7. *And this shall be a sign unto thee.* That is, a sign, or proof that God would do what he had promised, and that Hezekiah would recover, and be permitted to go again to the temple of the Lord, ver. 22. 2 Kings xx. 8. On the meaning of the word "sign" see Notes ch. vii. 11, 14. Comp. Note ch. xxxvii. 30. The promise was, that he should be permitted to go to the temple in three days. 2 Kings xx. 8.

8. *Behold I will bring again the shadow.* The shadow, or shade which is made by the interception of the rays of the sun by the gnomon on the dial. The phrase "bring again" (Heb. מָשַׁבֵּן) means to *cause to return* (Hiph. from שָׁבַב to return) ; that is, I will cause to retrograde, or bring back. LXX, 'I will turn back,' ἀρρίψω. Few subjects have perplexed commentators more than this account of the sun-dial of Ahaz. The only other place where a sun-dial is mentioned in the Scriptures is in the parallel place in 2 Kings 9, 10, where the account is somewhat more full, and the force and nature of the miracle more fully represented. "This sign shalt thou have of the LORD, that the LORD will do the thing which he hath spoken :—Shall the shadow go forward ten degrees, or go back ten degrees ? And Hezekiah answered, it is a light thing for the shadow to go down ten degrees ; nay, but let the shadow return backward ten degrees." That is, it would be in the ordinary course, or in the usual direction which the shadow takes, for it to go *down*, and there would be less that would be decisive in the miracle. He therefore asked that it might be moved backward from its common direction, and then there

could be no doubt that it was from God. 2 Kings xx. 11. "And Isaiah the prophet cried unto JEHOVAH, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." ¶ *The shadow of the degrees.* That is, the shadow made *on* the degrees; or indicated by the degrees on the dial. But there has been much difficulty in regard to the meaning of the word *degrees*. The Hebrew word מַעְלָל from מָלַע to ascend; to go up, means properly an ascent; a going up from a lower to a higher region; then a *step* by which one ascends, applied to the steps on a stair case, &c. 1 Kings x. 19, Ezek. xl. 26, 31, 34. Hence it may be applied to the ascending or descending figures or marks on a dial designating the ascent of the sun, or its descent; or the ascent or descent of the shadow going up or down by *steps* or hours marked on its face. The word is applied to a *dial* no where else but here. Josephus understands this as referring to the steps in the house, or palace of Ahaz. "He desired that he would make the shadow of the sun which he had already made to go down ten steps in his house, to return again to the same place and to make it as it was before;" by which he evidently regarded Hezekiah as requesting that the shadow which had gone down on the steps of the palace to return to its place ten steps backward. It is possible that the time of day *may* have been indicated by the shadow of the sun on the steps of the palace in some way that was accurate, and that this may have constituted what was called the sun-dial of Ahaz; but the more probable interpretation is that which regards the dial as a distinct and separate contrivance. The LXX render it by the word *steps*, yet understanding it as Josephus does, ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρὸς σου—the *steps of the house of thy father*. ¶ *Which is gone down on the sun-dial of Ahaz.* Marg. "degrees by, or with the sun." Heb. literally, 'which has descended on the steps, or degrees of Ahaz by, or with the sun,' שָׁלַח בְּ, that is, by means of the sun; or caused by the progress of the sun. The shadow had gone down on the dial by the regular course of the sun. Ahaz was the father of Hezekiah; and it is evident from this, that the dial had been introduced by him, and had been used by him to measure time. There is no mention of any instrument for keeping time in the Bible before this, nor is it possible, perhaps, to determine the origin or character of this invention, or to know where Ahaz obtained it. Perhaps all that can be known on the subject has been collected by Calmet, to whose article [Dial] in his

Dictionary, and to the Fragments of Taylor appended to his dictionary (Fragments ii. cii.) the reader may be referred for a more full statement on this subject than is consistent with the design of these Notes. The mention of the Dial, does not occur before the time of Ahaz, who lived B. C. 726; nor is it certainly known that even after his time the Jews generally divided their time by hours. The word *hour* (*ωαῖρῆς*) occurs first in Tobit; and it has been supposed that the invention of *dials* came from beyond the Euphrates. Herod. Lib. ii. c. 109. But others suppose that it came from the Phenicians, and that the first traces of it are discoverable in what Homer says, (Odys. xv. 402,) of "an island called Syria lying above Ortygia, where the revolutions of the sun are observed." The Phenicians are supposed to have inhabited this island of Syria, and it is, therefore, presumed that they left there this monument of their skill in astronomy. About three hundred years after Homer, Pherecydes set up a sun-dial in the same island to distinguish the hours. The Greeks confess that Anaximander, who lived B. C. 547, under the reign of Cyrus, first divided time by hours, and introduced sun-dials among them. This was during the time of the captivity at Babylon. Anaximander travelled into Chaldea, and it is not improbable that he brought the dial from Babylon. The Chaldeans were early distinguished for their attention to astronomy, and it is probable that it was in Babylon that the sun-dial, and the division of the day into hours, was first used, and that the knowledge of that was conveyed in some way from Chaldea to Ahaz. Interpreters have differed greatly in regard to the form of the sun-dial used by Ahaz, and by the ancients generally. Cyril of Alexandria and Jerome belived it was a stair case so disposed that the sun showed the hours on it by the shadow. This, as we have seen, was the opinion of Josephus; and this opinion has been followed by many others. Others suppose it was an obelisk or pillar in the middle of a smooth pavement on which the hours were engraved, or on which lines were drawn which would indicate the hours. Grotius, in accordance with the opinion of Rabbi Elias Chomer, describes it thus, "It was a concave hemisphere in the midst of which was a globe the shadow of which fell upon several lines engraved on the concavity of the hemisphere; these lines they say were eight and twenty in number." This description accords nearly with the kind of dial which the Greeks called *scapha*, a boat, or *hemisphere*, the invention of which the Greeks ascribed to a Chaldean named Berosus. Vitruv. Lib. ix. cap. 9.

See the plate in Taylor's *Calmet*, "Sun-dial of Ahaz" (figs. 1 and 2). Berosus was a priest of Belus in Babylon, and lived indeed perhaps three hundred years after Ahaz; but there is no necessity of supposing that he was the *inventor* of the dial. It is sufficient to suppose that he was reputed to be the first who introduced it into Greece. He went from Babylon to Greece, where he taught astronomy first at Cos, and then at Athens, where one of his dials is still shown. Herodotus expressly says (lib. i. c. 109), "the pole, the gnomon, and the division of the day into twelve parts, the Greeks received from the Babylonians." This sun-dial was portable; it did not require to be constructed for a particular spot to which it should be subsequently confined; and therefore one ready-made might have been brought from Babylon to Ahaz. That he had commerce with these countries appears by his alliance with Tiglath-Pileser, 2 Kings xvi. 7, 8. And that Ahaz was a man who was desirous of availing himself of foreign inventions and introducing them into his capital, appears evident from his desire to have constructed in Jerusalem an altar similar to the one which he had seen in Damascus, 2 Kings xvi. 10.

In regard to this miracle, it seems only necessary to observe that all that is indispensable to be believed is, that the shadow on the dial was made suddenly to recede from *any* cause. It is evident that that may have been accomplished in several ways. It may have been by arresting the motion of the earth in its revolutions, and causing it to retrograde on its axis to the extent indicated by the return of the shadow, or it may have been by a miraculous *bending*, or inclining of the rays of the sun. As there is no evidence that the event was observed elsewhere; and as it is not *necessary* to suppose that the earth was arrested in its motion; and that the whole frame of the universe was adjusted to this change in the movement of the earth, it is most probable that it was an inclination of the rays of the sun; or a miraculous causing of the *shadow* itself to recede. This is the whole statement of the sacred writer; and this is all that is necessary to be supposed. What Hezekiah desired was a miracle; a sign that he should recover. That was granted. The retrocession of the shadow in this sudden manner was not a natural event. It could be caused only by God; and *this* was all that was needed. A simple exertion of divine power on the rays of the sun which rested on the dial, deflecting those rays, would accomplish the whole result. It may be added that it is not recorded, nor is it necessary to an understanding

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

NEW TRANSLATION.

9. THE WRITING OF HEZEKIAH KING OF JUDAH, WHEN HE HAD BEEN SICK, AND HAD RECOVERED FROM HIS SICKNESS.

of the subject to suppose, that the bending of the rays was *permanent*, or that so much time was *lost*. The miracle was instantaneous, and was satisfactory to Hezekiah, though the rays of the sun casting the shadow may have again been soon returned to their regular position, and the shadow restored to the place in which it would have been had it not been interrupted. No infidel, therefore, can object to this statement, unless he can prove that this *could* not be done by Him who made the sun, and who is Himself the fountain of power. ¶ *By which degrees it was gone down.* By the same *steps*, or degrees on which the shadow had descended. So the LXX express it; "so the sun reascended the ten steps by which the shadow had gone down." It was the *shadow* on the dial which had gone down. The *sun* was *ascending*, and the consequence was, of course, that the shadow on a vertical dial would *descend*. The "sun" here means, evidently, the sun as it *appeared*; the rays, or the shining of the sun. A return of the shadow was effected such as would be produced by the recession of the sun itself.

9. *The writing of Hezekiah, &c.* This is the title to the following hymn—a record which Hezekiah made to celebrate the goodness of God in sparing him, and restoring him to health. The writing itself is *poetry*, as is indicated by the parallelism, and by the general structure. It is in many respects quite obscure; an obscurity perhaps arising from the brevity and conciseness which are apparent in the whole piece. It is remarkable that this song or hymn is not found in the parallel passage in the Book of Kings. The reason why it was omitted there, and inserted here, is unknown. It is *possible* that it was drawn up for Hezekiah by Isaiah, and that it is inserted here as a part of his composition, though adopted by Hezekiah, and declared to be *his*, that is, as expressing the gratitude of his heart on his recovery from his disease. It was common to compose an ode or hymn of praise on occasion of deliverance from calamity, or any remarkable interposition of God. See Note ch. xii. 1, xxv. 1, xxvi. 1. Many of the Psalms of David were composed on such occasions, and were ex-
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10 I said, ^a in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

^a Job 7. 7, &c. Ps. 77. 3, &c.

NEW TRANSLATION.

10. I said, "In the tranquillity of my days shall I go down to the gates of Sheol;

"I am deprived of the residue of my years."

pressive of his gratitude to God for deliverance from impending calamity. The hymn or song is composed of two parts. In the first part (vs. 10—14) Hezekiah describes his feelings and his fears when he was suffering, and especially the apprehension of his mind at the prospect of death; and the second part (vs. 15—20) expresses praise to God for his goodness.

10. *I said.* Probably the words "I said" do not imply that he said or spoke this openly, or audibly; but this was the language of his heart; this was the substance of his reflections. ¶ *In the cutting off of my days.* There has been considerable diversity of interpretation in regard to this phrase. Vitringa renders it, as our translators have done. Rosenmüller renders it, "in the meridian of my days." The LXX, ἐν τῇ ὑψέτι τῶν ἡμερῶν μου, 'In the height of my days,' where they evidently read ברמי instead of ברמי by the change of a single letter. Aquila, and the Greek interpreters generally, rendered it "in the silence of my days." The word here used in Hebrew (רָמַי) denotes properly stillness, quiet, rest; and Gesenius renders it "in the quiet of my days." According to him the idea is, 'now when I might have rest; when I am delivered from my foes; when I am in the midst of my life, and my reign, and my plans of usefulness, I must die.' The sense is, doubtless, that he was about to be cut off in middle life, and when he had every prospect of usefulness, and of happiness in his reign. ¶ *I shall go to the gates of the grave.* Heb. 'Gates of Sheol.' On the meaning of the word *sheol*, and the Hebrew idea of the descent to it through gates, see Notes on ch. v. 14, xiv. 9. The idea is, that he must die, and go down to the regions of the dead, and dwell with departed shades. See Note on ver. 11. ¶ *The residue of my years.* Those which I had hoped to enjoy; which I had a reasonable prospect of in the ordinary course of events. It is evident that Hezekiah had looked forward to a long life, and to a prosperous and peaceful reign: *This* was the means which God adopted to show him the

11 I said, I shall not see the LORD, ^{ing:} I shall behold man no more with-
~~even~~ the LORD, in ^{the} land of the liv- the inhabitants of the world.

² Ps. 27. 12.

New Translation.

11. I said, "I shall not see JEHOVAH ;
 "JEHOVAH in the land of the living ;
 "I shall see man no more,
 "Among the inhabitants of the land of stillness.

impropriety of his desire, and to turn him more entirely to his service, and to a preparation for death.—Sickness often has this effect on the minds of good men.

11. *I shall not see the LORD.* In the original the Hebrew which is rendered "LORD" is not JEHOVAH but יהוה JAH, JAH. On the meaning of it, see Note ch. xii. 2. Comp. Note ch. vii. 14. The repetition of the name here denotes *emphasis* or *intensity of feeling*—the deep desire which he had to see JEHOVAH in the land of the living, and the intense sorrow of his heart at the idea of being cut off from that privilege. The idea here is, that Hezekiah felt that he would not be spared to enjoy the tokens of divine favor on earth; to reap the fruits of the surprising and remarkable deliverance from the army of Sennacherib; and to observe its happy results in the augmenting prosperity of the people, and in the complete success of his plans of reformation. ¶ *I shall behold man no more.* I shall see the living no more; I shall die, and go among the dead. He regarded it as a privilege to live, and to enjoy the society of his friends and fellow worshippers in the temple; a privilege from which he felt that he was about to be cut off. ¶ *With the inhabitants of the world.* Or rather "amongst the inhabitants of the land of stillness;" that is, of the land of shades, the *sheol*. He would not there see man as he saw him on earth, living and active, but would be a shade in the land of shades; himself still in a world of stillness. 'I shall be associated with them there, and of course be cut off from the privileges of the society of living men.' The Hebrew word rendered world, עוֹלָם is, from עָזַל to cease, to leave off, to desist; to become *languid, flaccid, pendulous*. It then conveys the idea of leaving off, of *resting*, of being still. Job iii. 17, xiv. 6, Judges v. 6, Isa. ii. 22. Hence the idea of *frailty*, Ps. xxxix. 5; and hence the word here denotes probably the place of rest, the region of the dead, Hades or Sheol, and is synonymous with

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he

will cut me off² with pining sickness; from day *even* to night wilt thou make an end of me.

² or, from the thron.

New Translation.

12. "My habitation is taken away, and is removed from me like a shepherd's tent;

"My life is cut off as by a weaver

"Who severeth the web from the loom;

"Between the morning and the night thou wilt make an end of me.

the land of *silence*, such as the grave and the region of the dead are in contradistinction from the hurry and bustle of this world. Our translation seems to have been made as if the word was *חַיִּים* life; life-time; hence the world. Ps. xlix. 2, xvii. 14. The Vulgate renders it, "*habitatorem quietis*." The LXX simply, "I shall behold man no more."

12. *Mine age*. The word *חַיִּים* which is here used, means properly the revolving period or circle of human life. The parallelism seems to demand, however, that it should be used in the sense of *dwelling* or habitation, so as to correspond with the "shepherd's tent." Accordingly, Lowth and Noyes render it *habitation*. So also do Gesenius and Rosenmüller. The Arabic word has this signification; and the Hebrew verb *דָּוַר* also means *to dwell*, *to remain*, as in the Chaldee. Here the word means a dwelling, or habitation; that is, a tent, as the habitation of the Orientals were mostly tents. ¶ *Is departed*. *נִסַּח*. The idea here is, that he was to be removed from one place to another; his dwelling was to be transferred as when a tent or encampment was broken up; that is, he was about to cease to dwell on the earth, and to go and dwell in the land of silence, or among the dead. ¶ *From me as a shepherd's tent*. As suddenly as the tent of a shepherd is taken down, folded up, and transferred to another place. There is doubtless the idea here that he would continue to *exist*, but in another place, as the shepherd would pitch his tent or dwell in another place. He was to be cut off from the earth, but he expected to dwell among the dead. The whole passage conveys the idea that he expected to dwell in another state—as the shepherd dwells in another place when he strikes his tent, and it is removed. ¶ *I have cut off like a weaver my life*. This is another image designed to express substantially the same idea. The sense is, as a weaver takes his web

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

NEW TRANSLATION.

13. "I composed myself until morning;—

"And like a lion did he crush all my bones:

"Between the morning and the night wilt thou make an end of me.

from the loom by cutting the warp, or the threads which bind it to the beam, and thus *loosens* it and takes it away, so his life was to be cut off. When it is said "I cut off," *קָטַנְתִּי*, the idea is, doubtless, I *am* cut off; or my life is cut off. Hezekiah here speaks of himself as the agent, because he might have felt that his sins and unworthiness were the cause. Life is often spoken of as a web that is woven, because an advance is constantly made in filling up the web, and because it is soon finished and is then cut off. ¶ *He will cut me off.* God was about to cut me off. ¶ *With pining sickness.* Marg.

"*From the thrum.*" Lowth, "from the loom." The word *תְּלִי* means properly, something hanging down or pendulous; any thing pliant, or slender. Hence it denotes *hair* or locks. Cant. vii.

6. Here it seems to denote the *threads* or *thrums* which tied the web to the weaver's beam. The image here denotes the cutting off of life as the weaver cuts his web out of the loom, or as he cuts off thrums. The word never means sickness. ¶ *From day even to night, &c.* That is, in the space of a single day, or between morning and night—as a weaver with a short web accomplishes it in a single day. The disease of Hezekiah was doubtless the pestilence; and the idea is, that God would cut him off speedily, as it were in a single day. ¶ *Wilt thou make an end of me.* Heb. Wilt thou perfect me, or *finish* me; that is wilt thou take my life.

13. *I reckoned, &c.* There has been considerable variety in interpreting this expression. The LXX render it, "I was given up in the morning as to a lion," &c. The Vulgate renders it, "I hoped until morning;" and in his commentary, Jerome says it means, that as Job in his trouble and anguish (vii. 4,) sustained himself at night expecting the day, and in the day time waiting for the night expecting a change for the better, so Hezekiah waited during the night expecting relief in the morning. He knew, says he, that the violence of a burning fever would very soon subside, and he thus composed himself, and calmly waited. So Vitranga renders it, I composed my mind

14 Like a crane, or a swallow, so did I chatter; I did mourn 'as a dove: mine eyes fall <i>with looking</i> upward:	O LORD, I am oppressed; <i>▪</i> undertake for me. <small>1 ch. 28. 11. 6 or, ease me.</small>
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New Translation.

14. "Like a crane, or a swallow so did I twitter;
 "I did mourn like a dove:
 "Mine eyes became weak with looking upward.
 "'O JEHOVAH! I am in distress. Be thou surety for me.'"

until the morning. Others suppose that the word here used קָיִיטָר means, 'I made myself *like* a lion,' that is in roaring. But the more probable and generally adopted interpretation is, 'I looked to God hoping that the disease would soon subside, *but* as a lion he crushed my bones. The disease increased in violence, and became past endurance. Then I chattered like a swallow, and mourned like a dove, over the certainty that I must die.'—Our translators by inserting the word "*that*" have greatly marred the sense, as if he had *reckoned* or calculated through the night that God *would* break his bones, or increase the violence of the disease, whereas the reverse was true. He hoped and expected that it would be otherwise, and with that view he composed his mind. ¶ *As a lion, so will he break all my bones.* This should be in the past tense. 'He [God] *did* crush all my bones.' The connexion requires this construction. The idea is, that as a lion crushes the bones of his prey, producing great pain and sudden death, so it was with God in producing great pain and the prospect of sudden death. ¶ *From day even to night, &c.* Note ver. 12. Between morning and night. That is, his pain was so great; so resembling the crushing of all the bones of an animal by the lion, that he could not hope to survive the day.

14. *Like a crane.* The word used here (סִיס) denotes usually a *horse*. The Rabbins render it here a *crane*. Gesenius translates it a *swallow*; and in his Lexicon interprets the word which is translated a swallow (קָנָר) to mean *circling*, flying in circles, making gyrations; and the whole phrase, "as the circling swallow." The Syriac renders this "as the chattering swallow." The Vulgate, "as the young of the swallow." The LXX simply "as the swallow." That two birds are intended here, or that some fowl is denoted by the word קָנָר is manifest from Jer. viii. 7, where it is mentioned as distinct from the סִיס—the crane—סִיס וְקָנָר. On the mean.

15 What shall I say? he hath both | *it*: I shall go softly all my years in the
spoken unto me, and himself hath done | bitterness of my soul.

New Translation.

15. What can I say?

He promised, and he hath done it.

I will walk humbly all my years,

On account of the bitterness of my soul.

ing of the words Bochart may be consulted. Hieroz. Lib. i. T. ii. p. 602. It is probable that the swallow and the crane are intended. The swallow is well known, and is remarkable for its twittering. The crane is also a well known bird with long limbs made to go in the water. Its noise may be expressive of grief. ¶ *So did I chatter.* Peep, or twitter. See Note on ch. viii. 19. The idea here, is doubtless that of pain that was expressed in sounds resembling that made by birds; a broken, unmeaning, unintelligible sighing; or quick breathing, and moaning. ¶ *I did mourn as a dove.* The dove from its plaintive sound is an emblem of grief. It is so used in ch. lix. 11. The idea is that of the *lonely* or *solitary* dove that is lamenting or mourning for its companion.

"Just as the lonely dove laments its mate."

¶ *Mine eyes fail.* The word here used (נָחַל) means properly to hang down, to swing like the branches of the willow; then to be languid, feeble, weak. Applied to the eye, it means that it languishes and becomes weak. ¶ *With looking upward.* To God, for relief and comfort. He had looked so long, and so intensely toward heaven for aid, that his eyes became weak, and feeble. ¶ *O LORD I am oppressed.* This was his language in his affliction. He was so oppressed and borne down that he cried to God for relief. ¶ *Undertake for me.* Marg. *ease me.* The word (פָּדָה) more properly means, to *become surety* for him. See it explained in the Note on ch. xxxvi. 8. Here it means, be surety for my life; give assurance that I shall be restored; take me under thy protection. See Ps. cxix. 122. "Be surety for thy servant for good."

15. *What shall I say?* This language seems to denote surprise and gratitude, at unexpected deliverance. It is the language of a heart that is overflowing, and that wants words to express its deep emotions. In the previous verse he had described his pain, an-

16 O LORD, by these *things men* ^m of my spirit: so wilt thou recover me,
live, and in all these *things is the life* and make me to live.

^m Mat. 4. 4.

New Translation.

16. O Lord! it is thus men live;
And thus altogether is the life of my spirit.
Thou hast recovered me, and caused me to live.

guish, and despair. In this he records the sudden and surprising deliverance which God had granted; which it was so great that no words could express his sense of it. Nothing could be more natural than this language; nothing more appropriately express the feelings of a man who had been suddenly restored to health from dangerous sickness, and brought from the borders of the grave. ¶ *He hath both spoken unto me.* That is, he has *promised*. So the word is often used. Deut. xxvi. 17, Jer. iii. 19. He had made the promise by the instrumentality of Isaiah, ver. 5, 6. The promise related to his recovery, to the length of his days, and to his entire deliverance from the hands of the Assyrians. ¶ *And himself hath done it.* He himself has restored me according to his promise, when no one else could have done it. ¶ *I shall go softly.* Lowth renders this, in accordance with the Vulgate, "Will I reflect," But the Hebrew will not bear this construction. The word here used (נָדַד) occurs in but one other place in the Bible. Ps. xlii. 4. "I went with them to the house of God;" i. e. I went with them in a sacred procession to the house of God; I went with a solemn, calm, slow pace. The idea here is, 'I will go humbly, submissively all my life; I will walk in a serious manner, remembering that I am travelling to the grave; I will avoid pride, pomp, and display; I will suffer the remembrance of my sickness and of God's mercy to produce a calm, serious, thoughtful demeanor all my life.' This is the *proper* effect of sickness on a pious mind, and it is its *usual* effect. And probably one design of God was to keep Hezekiah from the ostentatious parade usually attendant on his lofty station; from being elated with his deliverance from the Assyrian; from improper celebrations of that deliverance by revelry, and pomp; and to keep him in remembrance that though he was a monarch, yet he was a mortal man, and that he held his life at the disposal of God. ¶ *In the bitterness of my soul.* I will remember the deep distress; the bitter sorrows of my sickness, and my surprising recov-

¶ Behold, & for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

Ps. 10. 2.

New Translation.

17. Lo! instead of peace I had great anguish.

But thou in love hast recovered my soul from the pit of destruction;
For thou hast cast all my sins behind my back.

ery; and will allow the remembrance of that to diffuse seriousness and gratitude over all my life.

16. *O Lord by these things men live.* The design of this, and the following verses is evidently to set forth the goodness of God, and to celebrate his praise for what he had done. The phrase "these things," refers evidently to the promises of God and their fulfilment; and the idea is, that men are sustained in the land of the living only by such gracious interpositions as he had experienced. It was not because men had any power of preserving their own lives, but because God interposed in time of trouble; sustained in times of sickness; and restored to health when there was no human prospect that they could recover. ¶ *And in all these things.* In these promises, and in the divine interposition. ¶ *Is the life of my spirit.* I am alive in virtue only of these things. ¶ *So wilt thou recover me.* Or so hast thou recovered me; that is, thou hast restored me to health.

17. *Behold for peace.* That is, instead of the health, happiness, and prosperity which I had enjoyed, and which I hope still to enjoy. ¶ *I had great bitterness.* Heb. "Bitterness to me, bitterness;" an emphatic expression denoting intense sorrow. ¶ *But thou hast in love to my soul, &c.* Marg. "loved my soul from the pit." The word which occurs here (אָהַב) denotes properly to join, or fasten together; then to be attached to any one; to be united tenderly; to embrace. Here it means that God had loved him; and had thus delivered his soul from death. ¶ *Delivered it from the pit of corruption.* The word rendered corruption, אָכַל, denotes consumption, destruction, perdition. It may be applied to the grave, or to the deep and dark abode of departed spirits; and the phrase here is evidently synonymous with *Sheol*, or *Hades*. The grave, or the place for the dead is often represented as a *pit*—deep and dark—to which the living descend. Job xvii. 16, xxxiii. 18, 24, 28, 30, Ps. xxviii. 1, xxx. 3, lv. 23, lxi. 15, lxxxviii. 4. Comp. Note Isa. xiv. 15, 19. ¶ *For thou hast cast*

18 For the grave, cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

[Ps. 6. 5.]

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

[Ps. 72. 17.]

New Translation.

18. For Sheol cannot praise thee;
Death cannot celebrate thee;
They that go down into the pit cannot hope for thy truth.
19. The living, the living, he shall praise thee, as I do this day;
The father to the children shall make known thy faithfulness.

all my sins behind thy back. Thou hast forgiven them; hast ceased to punish me on account of them. This shows that Hezekiah, in accordance with the sentiment every where felt and expressed in the Bible, regarded his suffering as the fruit of sin.

18. *For the grave cannot praise thee.* The Hebrew word here is *Sheol*. It is put by metonymy here for those who are in the grave, that is, for the dead. The word *praise* here refers evidently to the public and solemn celebration of the goodness of God; or to such kind of praise as Hezekiah desired to offer. It is clear, I think, that Hezekiah had a belief in a future state, or that he expected to dwell with "the inhabitants of the land of silence" (ver. 11,) when he died. But he did not regard that state as one adapted to the celebration of the public praises of God. It was a land of darkness; an abode of silence and stillness; a place where there was no temple, and no public praise such as he had been accustomed to. A similar sentiment is expressed by David in Ps. vi. 5.

For in death there is no remembrance of thee;
In the grave who shall give thee thanks?

In regard to the Jewish conceptions of the state of the dead see Notes on ch. xiv. 15, 19. ¶ *Cannot hope for thy truth.* They are shut out from all the means by which thy truth is brought to the mind, and the offers of salvation are presented. Their probation is at an end; their privileges are closed; their destiny is sealed up. The idea is, it is a privilege to live because this is a world where the offers of salvation are made, and where those who are conscious of guilt may hope in the mercy of God.

19. *The living, the living.* An emphatic or intensive form of ex-

20 The Lord was ready to save me: therefore we will sing my songs to the stringed instruments, all the days of our life in the house of the Lord.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

New Translation.

20. JEHOVAH was for my salvation ;

And upon my stringed instruments will we sing,

All the days of our life,

In the house of JEHOVAH.

21. Now Isaiah had said, Let them take a lump of figs, and lay them softened

pression, as in vs. 11, 17. Nothing would express his idea but a repetition of the word, as if the heart was full of it. ¶ *He shall praise thee.* Shall celebrate thy goodness and mercy in the temple, or in songs of praise. ¶ *The father to the children.* One generation of the living to another. The father shall have so deep a sense of the goodness of God that he shall desire to make it known to his children, and to perpetuate the memory of it in the earth.

20. *The Lord was ready to save me.* He was prompt, quick to save me. He did not hesitate, or delay. ¶ *Therefore will we sing my songs.* Or my family, and nation. The song of Hezekiah was designed evidently not as a mere record, but to be used in celebrating the praises of God, and probably in a public manner in the temple. The restoration of the monarch was a fit occasion for public rejoicing ; and it is probable that he composed this ode to be used by the company of singers that were employed constantly in the temple. ¶ *To the stringed instruments.* We will set it to music, and will use it publicly. See Notes on ch. v. 12.

21. *For Isaiah had said.* In the parallel place in Kings the statement in these two verses is introduced *before* the account of the miracle on the sun-dial, and before the account of his recovery. 2 Kings xx. 7, 8. The order in which it is introduced however is not material. ¶ *Let them take a lump of figs.* The word here used *בִּלְלִי*—denotes a round cake of dried figs pressed together in a mass. 1 Sam. xxv. 18. Figs were thus pressed together for preservation, and for convenience of conveyance. ¶ *And lay it for a plaister.* The word here used, *קָרַח*, denotes properly to rub, bruise, crush by rubbing ; then to rub in, to anoint, to soften. Here it means they were to take dried figs and lay them softened on the ulcer. ¶ *On the*

22 Hezekiah also had said, *What is* | the sign that I shall also go up to the
a Pa. 24. 2. house * of the Lord.

New Translation.

22. on the ulcer; and he shall recover. Hezekiah also had said, what is the sign that I shall go up to the house of JEHOVAH.

boil. בִּשְׂמֵרָה. This word means a burning sore or an inflamed ulcer. Ex. ix. 9, 11, Lev. xiii. 18—20. The verb in Arabic means to be hot, inflamed; to ulcerate. The noun is used to denote a species of black leprosy in Egypt called Elephantiasis, distinguished by the black scales with which the skin is covered, and by the swelling of the legs. Here it probably denotes a pestilential boil; an eruption, or inflamed ulceration produced by the plague, that threatened immediate death. Jerome says that the plaister of figs was medicinal, and adapted to reduce the inflammation, and restore health. There is no improbability in the supposition; nor does any thing in the narrative prohibit us from supposing that natural means might have been used adapted to restore him. The miracle consisted in the arrest of the shade on the sun-dial, and in the announcement of Isaiah that he would recover. That *figs* when dried were used in the *Materia Medica* of the ancients is asserted by both Pliny, and Celsus. See Pliny, Nat. Hist. xxiii. 7, Celsus, v. 2,—quoted by Lowth.

22. *Hezekiah also had said, &c.* What evidence, or proof have I that I shall be restored, and permitted to go to the temple of God? The miracle on the sun-dial was wrought in answer to this request, and as a demonstration that he should yet be permitted to visit the temple of God. See Note on ver. 7.

CHAPTER XXXIX.

ANALYSIS.

THIS short chapter completes the historical part of Isaiah. The same record occurs, with some slight changes, in 2 Kings xx. 12—21. Comp. the Introduction to ch. xxxvi. The chapter is composed of the following parts. (1.) The statement that the king of Babylon sent an embassy to Hezekiah to congratulate him on his recovery, ver. 1. This embassy contemplated also an inquiry into the truth of the report in regard to the miracle on the sun dial, 2 Chron. xxxii. 31. (2.) Hezekiah showed them all his treasures in an ostentatious and improper manner, ver. 2. This was permitted in order that he might be tried, and might know all that was in his own heart, and not be lifted up with pride, and with the conviction of his own righteousness. 2 Chron. xxxii. 31. (3.) Isaiah is sent with a message to Hezekiah to inquire what he had done, and who those ambassadors were, vs. 4, 5. (4.) Isaiah is directed to deliver the solemn message of God that Jerusalem should be taken; and that all its inhabitants and all its treasures should be carried to Babylon—the place whence those ambassadors came, vs. 5—7. (5.) Hezekiah expresses submission to the just sentence and purpose of God, and gratitude that it should not occur in his days, ver. 8.

1 At that time Merodach-baladan, the son of Baladan king of Babylon, <small>c 2 Kings 20. 12, &c.</small>	sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.
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New Translation.

1. At that time Merodach-baladan, the son of Baladan king of Babylon, sent letters, and a present to Hezekiah, for he had heard that he had

1. *At that time.* That is, soon after his recovery; or after he had amassed great wealth, and was surrounded with the evidences of prosperity. 2 Chron. xxxii. 27—31. ¶ *Merodach-baladan, the son of Baladan king of Babylon.* In the parallel place in 2 Kings xx. 12, this name is written Berodach-baladan, by a change of a single letter. Probably the name was written and pronounced both ways. Merodach was an idol of the Babylonians, Jer. l. 2. "Babylon is taken, Bel is confounded, Merodach is confounded." This idol, according to Gesenius, was probably the planet *Mars*, or the god Mars, the god of war. To this god, as the god of blood and slaughter, as well as to Saturn, the ancient Semitic nations offered human sacrifices. See Gesenius's *Lex. and Comm. in loco*. The word *Baladan* is also a compound word, and means *Bel is his lord*. The name of this idol *Merodach* was often incorporated into the proper names of kings, and

of others. Thus we have the names Evil-Merodach, Messi-Mordachus, Sisimordachus, Mardocentes, &c. In regard to the statement of Isaiah in this verse, no small degree of difficulty has been felt by commentators, and it is not until quite recently that the difficulty has been removed, and it has been done in a manner to furnish an additional and most striking demonstration of the entire and minute accuracy of the sacred narrative. The difficulty arose from several circumstances. (1.) This king of Babylon makes no other appearance in sacred history, and is nowhere else mentioned. (2.) The kingdom of Assyria was yet flourishing, and Babylon was one of its dependencies. For, only nine years before, Salmanassar the Assyrian monarch is said to have transported the inhabitants of Babylon to other parts (2 Kings xvii. 24), and Manasseh, not many years after, was carried captive to Babylon by the king of Assyria. 2 Chron. xxxiii. 11. These instances incontestably prove that at the time of Hezekiah Babylon was dependent on the Assyrian kings. Who then, it is asked, was this Merodach Baladan king of Babylon? If he was governor of that city, how could he send an embassy of congratulation to the Jewish sovereign then at war with his liege lord? The canon of Ptolemy gives us no king of this name, nor does his chronology appear reconcilable with sacred history.

In this darkness and doubt, says Dr. Wiseman, we must have continued, and the apparent contradiction of this text to other passages would have remained inexplicable, had not the progress of modern Oriental study brought to light a document of the most venerable antiquity. This is nothing less than a fragment of Berossus, preserved in the chronicle of Eusebius. This interesting fragment informs us, that after Sennacherib's brother had governed Babylon, as Assyrian viceroy, Acises unjustly possessed himself of the supreme command. After thirty days he was murdered by Merodach-Baladan, who usurped the sovereignty for six months, when he was in turn killed and was succeeded by Elibus. But after three years, Sennacherib collected an army, gave the usurper battle, conquered and took him prisoner. Having once more reduced Babylon to his obedience, he left his son Assordan, the Esarhaddon of Scripture, as governor of the city.

The only objection to this statement, or to the entire consistency of this fragment with the Scripture narrative is, that Isaiah relates the murder of Sennacherib, and the succession of Esarhaddon before Merodach Baladan's embassy to Jerusalem. But to this Gesenius has

well replied, that this arrangement is followed by the prophet in order to conclude the history of the Assyrian monarch, which has no further connexion with the subject, so as not to return to it again.

By this order also the prophecy of his murder is more closely connected with the history of its fulfilment. Isa. xxxvii. 7. comp. ver. 38. And this solution which supposes some interval to have elapsed between Sennacherib's return to Nineveh, and his death, is rendered probable by the words of the text itself. "He went and returned *and dwelt in Nineveh*; and it came to pass," &c. Isa. xxxvii. 37, 38.

Thus we have it certainly explained how there was a king, or rather a usurper in Babylon at the time when it was really a provincial city of the Assyrian empire. Nothing was more probable than that Merodach-Baladan, having seized the throne, should endeavor to unite himself in league and amity with the enemies of his master, against whom he had revolted. Hezekiah, who, no less than himself, had thrown off the Assyrian yoke, and was in powerful alliance with the king of Egypt, would be his first resource. No embassy, on the other hand, could be more welcome to the Jewish monarch who had the common enemy in his neighborhood, and who would be glad to see a division made in his favor by a rebellion in the very heart of that enemy's kingdom. Hence arose that excessive attention which he paid to the envoys of the usurper, and which so offended Isaiah, or rather God, who, as a consequence, threatened the Babylonian captivity. See Dr. Wiseman's Lectures on Science and Revealed Religion, pp. 369—371. Ed. And. 1837. ¶ *Sent letters.* The LXX add, "and ambassadors," καὶ ἀμβασσάν. ¶ *And a present.* It was customary, as is well known, among the Orientals, as it is now, to send a valuable present when one prince sent an embassy for any purpose to another. It is stated in 2 Chron. xxxii. 31, that one object of their coming was to make inquiry "of the wonder that was done in the land;" that is, of the miracle in regard to the retrocession of the shadow on the sun-dial of Ahaz. It is well known that, from the earliest periods, the Babylonians and Chaldeans were distinguished for their attention to astronomy. Indeed, as a science, astronomy was first cultivated on the plains of Chaldea; and there the knowledge of that science was scarcely surpassed by any of the ancient nations. The report which they had heard of this miracle would, therefore, be to them a matter of deep interest as an astrono-

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

5 or, spicery. 6 ointment, or, instruments, or, jewels.

New Translation.

2. been sick, and was recovered. And Hezekiah was rejoiced with them; and he showed them his treasure-house, the silver, and the gold, and the aromatics, and the precious ointment, and his whole armoury, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, which Hezekiah did not shew them.

mical fact, and they came to make inquiry into the exact truth of the report.

2. *And Hezekiah was glad of them.* Possibly he regarded himself as flattered by an embassy from so great a distance, and so celebrated a place as Babylon. It is certain that he erred in some way in regard to the manner in which he received them, and especially in the ostentatious display which he made of his treasures. 2 Chron. xxxii. 31. ¶ *And showed them the house of his precious things.* The LXX render this, "the house of Nechotha" νεχωθᾱ, retaining the Hebrew word. The margin renders it "spicery." The Hebrew word נִרְחָיִם properly means, according to Gesenius, a contusion, a breaking to pieces; hence *aromatic powder*, spices reduced to powder; and then any kind of aromatics. Hence the word here may mean 'the house of his spices,' as Aquila, Symm., and the Vulgate translate it; or a treasury, a store-house, as the Chaldee and the Syriac here render it. It was undoubtedly a treasure or store-house; but it may have taken its name from the fact, that it was mainly employed as a place in which to keep spices, unguents, and the various kinds of aromatics which were used either in public worship, or for the purposes of luxury. ¶ *The silver and the gold.* Possibly Hezekiah may have obtained no small quantity of silver and gold from what was left in the camp of the Assyrians. It is certain that after he was delivered from danger he was signally prospered, and became one of the most wealthy and magnificent monarchs of the east. 2 Chron. xxxii. 27, 28. "And Hezekiah had exceeding much riches and honor; and he made himself treasures for silver and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; store-houses also for the increase of

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

New Translation.

3. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What did these men say? and from whence did they come unto thee? And Hezekiah said, From a distant country they came unto me, from

corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks." A considerable part of this wealth arose from presents which were made to him, and from gifts which were made for the service of the temple. 2 Chron. xxxii. 23. ¶ *And the precious ointment.* Used for anointing kings, and priests. Or more probably the ointment here referred to was that which was in more common use, to anoint the body after bathing, or when they were to appear in public. ¶ *And all the house of his armour.* Marg. *vessels, or instruments, or jewels.* The word חֵן denotes *any* article of furniture, utensil, or vessel; any trapping, instrument, or tool; and any implement of war, weapon, or arms. Probably it here refers to the latter, and denotes shields, swords, spears, such as were used in war, and such as Hezekiah had prepared for defence. The phrase is equivalent to our word *arsenal*. Comp. 2 Chron. xxxii. 27. Solomon had an extensive arsenal of this description (1 Kings x. 16, 17), and it is probable that these were regarded as a part of the necessary defence of the kingdom. ¶ *Nor in all his dominion.* Every thing that contributed to the defence, the wealth, or the magnificence of his kingdom he showed to them. The purpose for which Hezekiah thus showed them all that he had, was evidently display. In 2 Chron. 25, it is stated that "Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up;" and in ver. 31, it is said, that in regard to this transaction, "God left him to try him, that he might know all that was in his heart." The result showed how much God hates pride, and how certainly he will punish all forms of ostentation.

3. *Then came Isaiah.* Isaiah was accustomed to declare the will of God most freely to monarchs. See ch. vii. ¶ *What said these men?* What proposition have they made? What is the design of their coming?—It is *implied* in the question that there had been

4 Then said he, What have they seen in thine house ? And Hezekiah answered, All that is in mine house have they seen : there is nothing among

my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts.

f Prov. 25. 3.

NEW TRANSLATION.

4. Babylon. And he said, What have they seen in thine house ? and Hezekiah said, All that is in my house they have seen. There is nothing
5. in my treasures which I have not shewed them. And Isaiah said to

some improper communication from them. To this question Hezekiah returned no answer. ¶ *And from whence came they, &c.* It was doubtless known in Jerusalem that ambassadors had come, but it would not be likely to be known from what country they had come. ¶ *From a far country.* Probably this was said in order to palliate and excuse his conduct by intimating to the prophet that it was proper to shew respectful attention to foreigners, and that he had done nothing more than was demanded by the laws of hospitality and kindness.

4. *What have they seen.* It is probable that the fact that Hezekiah had shewed them the treasures of his kingdom was known in Jerusalem. Such a fact would be likely to attract attention, and to produce inquiry among the people into the cause. ¶ *All that is in mine house, &c.* Here was the confession of a frank, an honest, and a pious man. There was no concealment ; no disguise. Hezekiah knew that he was dealing with a man of God—a man too to whom he had been under great obligations. He knew that Isaiah had come commissioned by God, and that it would be in vain to attempt to conceal any thing. Nor does he seem to have wished to conceal any thing. If he was conscious that what he had done had been improper he was willing to confess it ; and at any rate he was willing that the exact truth should be known. Had Hezekiah been like Ahaz, he might have spurned Isaiah from his presence as presenting improper enquiries. But Hezekiah was accustomed to regard with respect the messengers of God ; and he was therefore willing to submit his whole conduct to the divine adjudication and reproof. Piety makes a man honest, and willing that all that he has done should be known. It saves him from double dealing, and subterfuges, and a disposition to make vain excuses ; and it inclines him to fear God, to respect his ambassadors, and to listen to the voice of eternal truth.

6 Behold, the days *come*, that all *this day*, shall be carried *to Babylon*:
 that is in thine house, and *that which* nothing shall be left, saith the LORD.
 thy fathers have laid up in store until

g Jer. 20. 5.

A 2 Kings 25. 6, &c.

New Translation.

6. Hezekiah, hear the word of Jehovah of hosts. Lo! the days come when all that is in thine house, which thy fathers have treasured up till this day, shall be carried to Babylon. Nothing shall be left, saith

5. *Hear the word of the LORD of hosts.* Hear what the Mighty God that rules in heaven says of this. This is an instance of great fidelity on the part of the prophet. He felt himself sent from God in a solemn manner to rebuke sin in a monarch, and a pious monarch. It is an instance that strikingly resembles the boldness and faithfulness of Nathan when he went to David and said, "Thou art the man." 2 Sam. xii. 7.

6. *Behold the days come.* The captivity of the Jews in Babylon commenced about one hundred and twenty years after this prediction. Comp. Jer. xx. 5. ¶ *That all that is in thine house.* That is, all the treasures that are in the treasure house, ver. 2. ¶ *And that which thy fathers have laid up in store, &c.* In 2 Kings xviii. 15, 16, we are told that Hezekiah, in order to meet the demands of the king of Assyria, had cut off even the ornaments of the temple, and taken all the treasures which were in "the king's house." It is *possible*, however, that there might have been other treasures which had been accumulated by the kings before him which he had not touched. ¶ *Nothing shall be left.* This was literally fulfilled. See 2 Chron. xxxvi. 18. It is remarkable, says Vitringa, that this is the first intimation that the Jews would be carried to Babylon—the first designation of the *place* where they would be so long punished and oppressed. Micah (iv. 10), a contemporary of Isaiah, declares the same thing, but probably this was not before the declaration here made by Isaiah. Moses had declared repeatedly, that, if they were a rebellious people, they should be removed from their own to a foreign land; but he had not designated the country. Lev. xxvi. 33, 34, Deut. xxviii. 64—67, xxx. 3. Ahijah, in the time of Jeroboam (1 Kings xiv. 15), had predicted that they should be carried "beyond the river," i. e. the Euphrates; and Amos (v. 27,) had said that God would carry them

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and " they shall be eunuchs in the palace of the king of Babylon.

* fulfilled, Dan. i. 2-7.

8 Then said Hezekiah to Isaiah, " Good is the word of the Lord which thou hast spoken; he said moreover, For there shall be peace and truth in my days.

o 1 Sam. 2. 12.

New Translation.

7. **Jehovah.** And of thy sons which shall issue from thee, which thou shalt beget, they shall take, and they shall be eunuchs in the palace of the 8. king of Babylon. And Hezekiah said to Isaiah, Good is the word of **Jehovah** which thou hast spoken. For, said he, there shall be peace and truth in my days.

"into captivity beyond Damascus." But all these predictions were now concentrated on Babylon; and it was for the first time distinctly announced by Isaiah that that was to be the land where they were to suffer so long and so painful a captivity.

7. *And of thy sons.* Thy posterity. See Note Matt. i. 1. ¶ *Which shall issue from thee.* Of the royal family. The captivity at Babylon occurred more than a hundred years after this, and of course those who were carried there were somewhat remote descendants of Hezekiah. ¶ *And they shall be eunuchs.* The word here used, סְרִיסִים *sârisim*, denotes properly and strictly eunuchs, or such persons as were accustomed to attend on the harems of Oriental monarchs. Est. ii. 3, 14, 15. These persons were also employed often in various offices of the court (Est. i. 10, 12, 15), and hence the word often means a minister of court, a court-officer, though not literally an eunuch. Gen. xxxvii. 6. xxxix. 1. It is not easy, however, to tell when the word is to be understood literally, and when not. The Targum understands it of those who should be *nurtured*, or who should become great in the kingdom of Babylon. That the Jews were advanced to some offices of trust and power in Babylon, is evident from the case of Daniel, i. 2—7. It is by no means improbable, also, that the king of Babylon would have a pride in having among the attendants at his court, or even over the harem, the descendants of the once magnificent monarchs of the Jews.

8. *Good is the word of the Lord, &c.* The sense of this is, 'I acquiesce in this; I perceive that it is right; I see in it evidence of

benevolence, and goodness.' The grounds of his acquiescence seem to have been, (1.) the fact that he saw that it was just. He felt that he had sinned; that he had been proud, and ostentatious; that he had made an improper display of his treasures, and that he deserved to be punished. (2.) He felt that the sentence was mild, and merciful. It was less than he deserved; and less than he had reason to expect. (3.) It was merciful to *him*, and to his kingdom *at that time*. God was not coming forth to cut him off; or to involve him in any more calamity. (4.) His own reign and life were to be full of mercy still. He had abundant cause of gratitude, therefore, that God was dealing with him in so much kindness. It cannot be shown that Hezekiah was regardless of his posterity, or unconcerned at the calamity which would come upon them. All that the passage fairly implies is, that he saw that it was right; and that it was proof of great mercy in God that the punishment was deferred, and was not, as in the case of David (2 Sam. 13, 14, &c.), to be inflicted in his own time. The nature of the crime of Hezekiah is more fully stated in the parallel passage in the Book of Chronicles, xxxii. 25, 26, 30, 31. ¶ *For there shall be peace.* I am not threatened with war. My kingdom shall not be disturbed during my reign with a foreign invasion. ¶ *And truth.* The truth of God shall be maintained; his worship shall be kept up; his name shall be honored. ¶ *In my days.* During my reign. He inferred this because Isaiah had said (ver. 7,) that *his posterity* would be carried to Babylon. He was assured, therefore, that these calamities would not come in his own time. We may learn from this, (1.) That we should submit to God when he punishes us. If we have right feelings we shall always see that we deserve all that we are called to suffer. (2.) In the midst of severest judgments we may find *some* evidence of mercy. Judgment is tempered with kindness. There are *some* considerations on which the mind may fix, that will console it with the evidence of the compassion of God, and that will not only make it submissive, but fill it with gratitude. (3.) We should accustom ourselves to such views of the divine dealings, and should *desire* to find in them the evidence of goodness and mercy, and not the evidence of wrath and severity. It is of infinite importance that we should cherish right views of God; and should believe that he is holy, good, and merciful. To do this, we should feel that we deserve *all* that we suffer; we should look at

what we *might* have endured ; we should look at the mercies *spared* to us, as well as at those which are *taken away*; and we should hold to the belief as an unwavering principle from which we are never to depart, that God is *good*, SUPREME AND WHOLLY GOOD. Then our minds will have peace. Then with Hezekiah we may say, "Good is the word of JEHOVAH." Then with the suffering Redeemer of the world we may always say, "Not my will, but THINE BE DONE." Luke xxii. 42.

END OF VOL. II.*

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